

Zion's Herald.

VOLUME LXIII.

BOSTON, WEDNESDAY, DECEMBER 15, 1886.

NUMBER 50.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
30 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.
ALONZO S. WOOD, Publisher.

All stations preachers in the Methodist
Episcopal Church are authorized agents for their
locality.
Price to all ministers, \$1.50 per year. All
other subscribers, \$2.50 per year.

Specimen Copies Free.

"NATURAL LAW IN THE SPIRIT- UAL WORLD." A Word of Suggestion.

BY REV. H. C. WESTWOOD, D. D.

Who has not read Mr. Drummond's remarkable book? Young men and maidens, older men and matrons, lay people and ministers, have perused it diligently and praised it without stint. By many it has been pronounced the most wonderful book of the time. The grave *Speculator* says that it is "one of the most impressive and suggestive books of the age;" the *Baptist Weekly* pronounces it "one of the most remarkable books ever issued from the press;" another "authority" asserts that it is "almost a revelation." Not a few regard it as a young oracle. Hence we hear from young divines that "there is but one law in all the universe of God;" that "the very same biological laws which govern and determine the processes of vegetable and animal life are at work in relation to spiritual life;" that "the greatest among the theological laws are the laws of nature in disguise;" that "nature may yet have to define the contents as well as the limits of belief;" that "the old ground of faith—authority—is given up, and men must find a scientific basis on which belief and religion may stand." Claimed by the style, and won by the freshness, vigor and eloquence of the work, certain people discourse most glibly about "biogenesis," "balance," "evolution," "degeneration of type," "environment," and the like; and some young folks with faithful memories will confidently quote the statements and assumptions of Professor Drummond as the end of controversy, rather than the "thus saith the Lord" to which the fathers held, and which gave backbone to purpose and robustness to character. Not long ago I met a youthful preacher of rare mental vigor, whose discourse upon these themes was with such assurance of confidence as to lead me to ask him if he was not blindly following Drummond. He was for supplementing the Bible with another revelation; he unceremoniously set aside the writings of the fathers, and claimed to account for the plan of salvation upon purely scientific grounds. Miracles had no place in his scheme, for they were impossible; the Incarnation was purely scientific; sanctification was being raised by the type-life in us to the perfect stature of Christ; matter was God's thought-atom, as old as He; and all the acts of creation were simply directions, or modes of motion, of Infinite Force.

In all our Conferences, Presbyteries, Associations and Classes there are some such young men, who, captivated by beautiful writing, are more easily drawn away from the old paths into unsafe channels. And many a time older persons, who look only at the surface of the writing of some attractive author, fall in with the popular verdict, and thus, if occasion offers, lead others astray. Not long since, a distinguished evangelist, addressing a body of young converts on the importance of studying the Bible, most highly recommended Professor Drummond's book. I could not refrain from entering my caveat before the audience.

It is time now to call a halt. *Audi alteram partem.* There is another side. The wonder is that that other side has not been fully presented. Says Dr. Finlayson: "It may be expected that some competent writer will yet give to Mr. Drummond's volume that exhaustive and adequate examination which is rendered desirable by its marked ability and significant popularity." I have looked in vain for such an examination of this book, and all the more anxiously because of its dangerous tendency. But, with the exceptions to which I shall soon refer, I have seen nothing more than a small pamphlet by an English

layman (attacking Mr. Drummond's position a priori), some review articles and a few newspaper contributions—the longest and most thorough being one that appeared in three issues of the *New York Evangelist* some two years ago. The exceptions to which I refer are two little volumes—"Biological Religion," and "Remarks on a Book entitled 'Natural Law in the Spiritual World.'" The former is by Rev. T. Campbell Finlayson, author of a volume of admirable sermons and of some smaller books. It contains 111 pages, and is published by Simpkins, Marshall & Co., London. It discusses briefly, "The Alleged Identity of Natural and Spiritual Laws," "Biogenesis," "Degeneration," "Growth," "Environment," "Eternal Life," "Classification." The style is clear and the argument convincing. It has passed into a second edition. The other work is published by Houlston & Sons, London, and contains 192 pages. Its author is Benjamin Wills Newton, whose writings are known to many students of the present day. A man of thorough conviction, and fully believing his Bible, he is not afraid to insist that the Word of God is the only rule of faith and practice. Says he: "Set aside the authority of Scripture, and say that you will receive nothing that your understanding cannot grasp, and you are like a mariner without a compass and without a chart, driven before the tempest." On the principle here declared, Mr. Newton proceeds in his examination of "Natural Law in the Spiritual World." He distinctly says: "My object in these lectures will not be to give you an analysis of Mr. Drummond's book, or to argue philosophically against it. I shall simply quote certain passages; show you what the statements of those passages are; ask you to test them by the Word of God, and so form your own judgment."

These little volumes differ in style and method of discussion, but they both are valuable. I should like to quote from them, but forbear. They can be easily obtained, and they cost but little—the two not over a dollar. I would earnestly commend them to all who have not become enslaved by the deductions of science falsely so called. We should not be afraid of the sneers of those who prate about original thought, new theology, scientific methods, and who are willing to accept the monstrous propositions of unprovable hypotheses as of equal authority with God's uncorrupted Word. There is much sympathy wasted on "men of science," and much valuable time squandered over their speculations. Such men are to be saved only by simple faith in the Lord Jesus Christ; and they must come to Him as humbly as does the woodchopper. We are not called on to reconcile science and religion. Michael Faraday, James Clerk Maxwell, Hugh Miller and other worthies among scientists, the equals in all respects of Darwin, Huxley, Draper, et al., made no such attempt. They held that religion, in maintaining its high place in the administration of the Infinite Jehovah, made no war upon science. So should we; and we should insist that if there be any antagonism between disciples of theology and disciples of science, it is not because of the "narrowness and presumption" of the former. The unchristian scientist is narrow when he strives to drag spiritual truth down to his level of materialism; and he is presumptuous when he intimates that he has found with his scalpel, his microscope or his pick, great secrets which set aside God's revelation in the Word and His manifestation of Himself in Jesus Christ.

Our young ministers should feel that the only authority is God's infallible Word, and that they are the heralds of a King who demands the obedience of all men. Instead of wasting his time in looking about for common ground on which the scientist and the theologian may stand, the preacher of the Gospel should plant himself at the foot of the Cross, and boldly declare: "He that believeth not shall be damned," whether he be a scholar or a bumpkin. There is but one plan of redemption. That is for all men everywhere. Our business is not to place religion and the Bible on a basis that may satisfy (even if to satisfy him were possible) the speculator in materialistic ideas, but rather to lift him to the solid rock

where he may stand secure. To do this should be a joy as well as a duty. The hard-worked pastor whose business is rather to save souls than to gratify the demands of intellectual pride and of "scientific" ignorance, will find the little volumes to which I have referred, most excellent handbooks. They will reassure honest inquirers, and will be of service to those who have any inclination to throw the folly of attempting to place religion on a distinctively scientific basis. The money expended for them will be well invested.

LETTER FROM ITALY.

BY REV. WM. BURT.

Early in 1867, Mazzini called upon the people of Italy to seize the "Eternal City" from the power of the Pope; and Garibaldi also declared his resolve to take Rome or die. At the head of his chosen volunteers, Garibaldi set his face thither. On the fourth of November of that year, he with his brave band surrendered at Mentana to the French and papal troops, and, while retreating to Caprea, was arrested by order of the Italian government.

When, however, the victory of Sedan overthrew the French empire in September, 1870, Victor Emmanuel was released from his obligations to Napoleon, and on the twentieth of that month he entered Rome and made it the capital of united Italy. The Italians will ever remember on the fourth of November the battle of Mentana and its hero. Though in itself considered a defeat, it was a bold strike for liberty, and an indication of the purpose of the people. As nearly all the national holidays in Italy are observed on the Sunday nearest the date of the event commemorated, last Sunday (November 7) was observed throughout Italy in commemoration of the battle of Mentana and its hero.

In all the principal cities there were great and enthusiastic mass-meetings under the auspices of liberal clubs of various names. This week the papers have been full of the accounts of these large gatherings, which were enlivened by banners and music and enthused by eloquence.

This year, however, a special inspiration was given to these celebrations by the earnest anti-clerical movement which has been rising in enthusiasm and power since Pope Leo XIII issued his "brief" restoring the Jesuits to their former rights and privileges. Some one observed at the time that the Pope had overshot his mark; and, judging from what we see in Italy to-day, it would have been well for him and his cause if he had never uttered a word in favor of the "Black Prince." Italy to-day is in a great ferment. There is scarcely a daily paper which is not full of editorials and reports of speeches anti-clerical. Nearly every evening there are large mass-meetings, wild with enthusiasm, protesting against the attitude of the clergy, and declaring the Pope an enemy to united Italy. Everywhere and from every lip this cry is heard. After a thousand years' trial, this is their settled and unanimous conviction—that the temporal power of the papacy (and by this they mean, also, his interference in all political matters) is in antagonism to civilization and national progress.

But the Pope, on the other hand, solemnly declares, as we are able to read from a journal published in Rome yesterday, that the temporal power is necessary to the pontificate, is the inherent right of the church, and an essential part of Christianity. The people, however, do not heed this protest from the Vatican except to oppose it with their unanimous demand for liberty. To us who are studying Italy with the view of evangelization, these are interesting times. These cries, demands, and protests of the people claim our most earnest attention, while we ask: What do they mean?

They are the cries of a people who are beginning to live again, or are awakening out of a long sleep. For centuries Italy has been in a deep slumber, and at present she is not so much awake but that many things appear inverted and distorted. The head and upper part are awake, to certain interests, but the great body of the nation hardly yet realizes what this awakening means. She can scarcely understand her own relations and conditions, as she thinks of what she has been—once mistress of the world, and now striving to be mistress of her own territory. In this cry of the people, therefore, we see the nation trying to rise to its rights and privileges as such.

But this spectacle of a rising and renovated nation has afflicted the Romish Church with insupportable grief. She has saluted it with anathemas and its leaders with excommunication. But in spite of the anathemas, the people are lifting high their standard and pressing their way to liberty of conscience.

It may be interesting for us to examine a little more closely this cry of the anti-clericals. Though the multitudes utter one cry, the individuals or parties composing the multitude differ very much as to their ideas of what this protest comprehends. The far greater

number, probably, are those who make the protest against the Pope and priests politically, while they honestly and tenaciously hold to the Romish Church in spiritual matters, as they understand spiritual things. Such imagine that in the chair of St. Peter at Rome there are two Popes—the one the foe, the other the friend, of the nation—and could they separate the two, they would solve the difficulty. The spiritual pontiff they wish to retain as head of the Church, but the temporal pontiff they desire to drive out of the country. They distinguish between the government of the Pope and the religion of the Pope. In the Pope as head of the Church of Christ, in the efficacy of absolution, in the mystic virtue of the sacraments, and in the superhuman power of the priests to save from purgatory and to open the gates of paradise, they still firmly believe. Hence the Church is a grand institution which the country could not well do without; to some because of its spiritual benefits; to others, as philosophical politicians, because the Church is the bond of unity between the people, caring little whether its teachings be true or false. These all desire to realize Cavour's famous motto, and have "A free Church in a free State!" They simply seek a separation of the two powers.

The second class who unite in this cry are many who, under the cover of protesting against the Pope, make a vigorous assault on all forms of religion, taking the Romish Church and its institutions as representing Christianity. One of the prominent speakers at the great mass-meeting held in Milan last Sunday (Nov. 7) said: "It is necessary to combat clericalism and the religious principle under every form," and the people gave him hearty applause for this sentiment. In this party, I fear, are many of the leaders of the thought of Italy to-day. They have become disgusted with the sham and deceit of Romanism, which, in Italy, is simply and solely paganism baptized in the name of Christianity; and they have rushed into extreme indifference, reckoning all other forms of religious belief on the same basis with Romanism. These men often cite what they term the traditions of the Bible along with the dogmas of the Church, while to them, in fact, the Bible is an unknown book.

The third class in this great multitude, who unite in the protest against clericalism, are now in the minority, but we believe they have the true idea, and that they bear the only remedy for Italy. They are equally vigorous with the others in their protests, and they love liberty as they love their life, but they also have faith in the Son of God who is able to save them and the nation. These are known as Evangelicals, and among these some of our preachers have done excellent service in the past few months.

What a blessing it would be to Italy in this auspicious hour if some leader would arise, courageous, and powerful, and strong in the faith of the Lord Jesus! Where is the man with intellect sufficiently powerful, with soul sufficiently strong, to lead the Italians out of the dense darkness and superstition of Romanism, out of the mire of indelicacy, of personal vice, of petty intrigues and of sordid self-interest, and breathe into them the unconquerable resolve to be a free, united, and God-fearing nation? Now is Italy's opportunity, the day for her redemption!

Milan, Italy, Nov. 12, 1886.

NOTES FROM ENGLAND.

BY GEORGE JOHN STEVENSON, M. A.

The chancellor of Chautauque University, Rev. John H. Vincent, D. D., has been in London, and after a short stay, departed to a warmer climate. He was accompanied by Mrs. Vincent and their son. They made a rather lengthy trip across Ireland, and had some enjoyable days on the mountains and lakes of Scotland; but on reaching Edinburgh, that "breezy city"—for it is the wind blows at all, it is sure to find its way to the capital of Scotland—one Mrs. Vincent took cold (a severe one), which urged them to hasten south; and reaching London, only four hundred miles south, they arrived just as the first winter fog appeared, and that compelled them to beat a hasty retreat still further south. Dr. Vincent spent three Sabbaths in London, and was in the pulpit each Sunday—once in London at a Congregational Chapel; the second Sunday he preached Sunday-school centennial sermons at Newbury, Berkshire; and the third Sunday he preached at Croydon, ten miles south-east of London, for the Congregationalists. On the previous day he was with the writer, making various arrangements for the furtherance of his work—spreading the knowledge of the Oxford League, and seeking improvements for his magazines. The Doctor was not well pleased that he had no opportunity of preaching to Methodist people, but the above arrangements were made for him before his arrival. The Methodist pastors did not know of his visit in time to offer him any pulpit, but there are now several open to him for preaching on his return to London in January. Mrs. Vincent and their son were obliged to go to Paris for a warmer and dryer atmosphere a week before the Doctor, and there they remained some time after he reached there, all improved in health. His

presence in London was duly recognized by the Methodists when they knew of his arrival. One day he dined with Sir William McArthur, on another day he dined with Rev. Charles H. Kelley, secretary of the Methodist Sunday School Union, where he met with Rev. William Arthur, M. A., and Rev. Dr. J. H. Riggs, principal of the Westminster Training College. Intercourse with these distinguished brethren he much enjoyed, and the pleasure was mutual. At the residence of the writer, he met with the superintendent of the London circuits, who offered him a hearty welcome to his pulpit. This was Dr. Vincent's fourth visit to London, and he has carried away with him some pleasant memories; but every hour of his time was occupied, as he had to prepare and send to America material for his magazines, *Our Youth* and the *Chautauque*, so that his visit was far from being rest or mere pleasure; even in his recreative hours he was planning some new effort for literary progress and improvement.

During the present week (November 20 ending) the Methodists have had placed before them for serious consideration, and it is hoped, for adoption, a proposal for taking the first step in Methodist union. The subject is not new; it has been long desired by many, and on two occasions really earnest efforts were made with the intention of uniting the Methodist New Connexion and the Bible Christians. Deputations from the Conferences of both bodies met and deliberated; but fear of failure, or of offending some of their people, led to the abandonment of the proposal. This new proposal comes to us from a source little expected, and in terms which must command attention. It is now a quarter of a century since the writer of these lines, aided by the late Dr. William Cooke and others, was for some months engaged in advocating union, but there were opponents living; they are now dead, or nearly all of them. This time the proposal comes before the public from the editor of the *Methodist Times* and four ex-presidents of the Wesleyan Methodist Conference. These distinguished ministers are: Rev. Hugh Price Hughes, M. A., Rev. William Arthur, M. A., Rev. Alexander M'Alaury, Rev. Ebenezer E. Jenkins, M. A., and Rev. Charles Garrett. Mr. Hughes contributes a leading article, strong, pointed, convincing, practical; Rev. William Arthur sends a short letter, in which he confesses to having no objection to assist in bringing about the union of the Methodist New Connexion with the parent society; Mr. M'Alaury (who has this week started on a missionary journey of supervision to the West Indies) is clear that the time has come when the union proposed may be safely proceeded with; Mr. Jenkins, in a long and carefully written letter, which will carry conviction to every unprejudiced mind, shows that the time for union has come, and Mr. Garrett is equally plain and clear that an effort should be made in this direction. This consensus of opinion from the minds of men of so much influence, will go far to remove any prejudice, should any exist, against the union proposed. Let it be remembered that it is only for the union of the New Connexion, so-called (now ninety years old), with the parent society that steps are to be taken, and the proposal comes for the first time from the parent to the oldest child separated. If such an arrangement can be made with this body, though it may take a year or more to accomplish it, yet it will open the way for others to follow. The example set in Ireland and in Canada is evidence that the union can be brought about. That there are grave difficulties to be met and overcome, cannot be denied; but they do not belong to doctrine or discipline, they are only financial—salaries of the preachers, chapel debts, and allowances to children and the supernumerary preachers. The New Connexion was formed by the separation of five thousand members, with Rev. Alexander Kilham and two or three other preachers, in 1796, when they agreed to form a new Methodist Connexion. This they did, and it has had a separate existence ninety years; but for some unexplained cause, it has had such a limited amount of success, that in its best days it had a membership of 33,000, and at the present time the total members are only 29,314. They will be the greatest gainers by the absorption, and it is hoped that they will see the advantage of meeting this new proposal in a spirit of compliance, if not in a spirit of gratitude. As a first step in this direction, it will tell well both for Methodism and Christianity. For many years the late venerable Dr. William Cooke was striving with all his powers to get the door opened for their return to the parent society; he did not live long enough to see the dawn of that happy day; but it has come, and thousands will pray that the deliberations which are expected to follow, may be the means of removing every obstacle, and seeing this New Connexion forming part of the original body.

The soul in its highest sense is a vast capacity for God. It is like a curious chamber added on to being, a chamber with elastic and contractile walls which can be expanded, with God as its guest, infinitely; but which, without God, shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's spirit.—Henry Drummond.

THE BANNER CITY—SOMERVILLE.

BY REV. J. W. HAMILTON.

Six to one! Last year four to one! Next year ten to one! It is the morning after the elections, and of the seven cities in Massachusetts which have voted "for Homer being dead," but for the

"living, who had no roof to shroud his head," fourteen are reported in my daily paper as having decided to prohibit the sale of all intoxicating liquors as a beverage—a gain of nine cities. And lo! Somerville leads all the rest.

"I like a good hater," said Samuel Johnson, and so do I. In my opposition to the rum traffic, I have always associated myself with "good haters." I hold nothing in common with the rum demon. "I do hate him," said Ben Jonson, "as I hate the devil;" and so do I. For this cause I am not a non-partisan, non-combatant, non-resistant. I would rather be a non-such. Constituted as I am, and called to be what I am, I am compelled to believe it non-professional to be a nonny of any kind. I have not allowed myself to be drawn into the business of splitting hairs, so that I could distinguish between the advocacy of a government taxation and a government license. I have not tried to square my conscience to party fealty when that party avowed the license system. I have not assumed to be an impracticable in measures for reform.

In the providence of the Bishop, I have been called to live and labor in the first city of thirty thousand inhabitants which, by its own votes, has driven every low saloon out of the place and kept the respectable resort out, for five consecutive years, increasing its vote in favor of prohibition year after year. To the honor of my predecessors, who are "no more thought of" by the violators of the law than I have been myself, I confess simply to have entered into their labors.

But the truth to tell is, that the work has been done by a process of politics. There are two parties in the struggle, and have been from the beginning—a party for the saloon, and a party against it. The victory, therefore, has been won by a process of party politics. What! you say; haven't you accomplished your work by means of the Democratic or Republican parties? Bless you, no. This city has gone for those parties long ago. There is a new party here, with an issue of value infinitely beyond anything those parties now present. It is not a "third party" either, but a first party. When it was started, both the other parties divided, some going in with the new party to prohibit, some getting up another party to license. There wasn't anybody left to get up a "non-partisan" party. The idea of keeping the worst out of politics was preposterous. There was no other way to do anything. We simply rejoiced when it went into politics, as all "non-partisan" temperance people have rejoiced, when they have seen the "grand old party" take temperance into its politics. This first party, which went into the elections yesterday to win, was the only party which excited any interest at the polls.

We held meetings, raised money, sent circulars, printed tickets, hired men to stand in the voting precincts to distribute them, and used every effort to get the voters out, just as other politicians have done. In the "rally" held an evening or two before this last election, we listened to two warty speeches by men who avowed their conversion from license to no-license, because of the success of the measure in our own city. One of them said when we were trying license in the city, a few years ago, one of our young men left his home in the evening and visited three of our "respectable" licensed saloons in the "Square" (Union Square), drinking in each place, and then fell in the street drunk. The police took him to the station, and there he died before morning. The city had licensed these three saloons to kill the young man, and they had accomplished the task, and when the broken-hearted mother came to seek redress, the authorities, with great courtesy and tenderness, handed over the body of her dead boy. This had made him a new-party convert. Had you visited our voting precincts yesterday, you would have found the ladies of the Woman's Christian Temperance Union distributing hot coffee, sandwiches, and cheese, where liquor was distributed a few years ago, and handing a "No" ballot to every voter as he entered the room. Two years ago they were reproached and even insulted. One young man, whose indecent course made him a nuisance in the place throughout the day, was missing yesterday, and in his place stood a young man who was zealously urging every new comer to vote "No." One of the ladies who recognized the young man as having been at the polls during much of the day two years before, approached him and asked if he knew what had become of the young man who had previously been so annoying and insulting. He replied, "That was my brother, and he was killed during the year in a low saloon in Cambridge." Our motto in Somerville is not "non-partisan," but the new party, first party, anti-saloon party, politically worked for all it is worth, in the caucus and at the polls, to defeat and rout the rum demon and his party henceforth and forever.

Our Exchanges.

BY RITO.

Very Obvious.—The cause of temperance, to be successful in the political field, has need to rally all its friends; of both parties, of both races, white and black, and of opposite faiths, Protestant and Catholic.—*Evangelist.*

Lively Dying.—The whiskey-seller who left Atlanta because he could no longer poison the souls and bodies of its youth with strong drink, says it is "a dead town." In the meantime, sober homes, schools, and churches, seem to be doing better than ever. The queen city of Georgia can thrive on that sort of dying.—*Nashville Christian Advocate.*

Not What It Claims to be.—We often make ourselves miserable, which, of course, we proceed to show and ask recognition for, and then claim that it is proof of our religion. But it is not. True faith, if we have it, teaches to avoid unhappiness and to live in the light, rejoicing in the God of our salvation amid all conditions and experiences.—*United Presbyterian.*

Great Opportunities.—Provided a clergyman takes a notion to make himself an object of public aversion, the fact cannot be denied that his facilities for the enterprise are ample.—*Christian Leader.*

A Logical Boomerang.—A scientist has been making a careful estimate of the many millions of birds in America, and says that if even 5,000,000 were destroyed annually for the purpose of obtaining ornaments for ladies' bonnets, the loss would not be perceptibly noticed. Just so. And if this scientific gentleman himself were killed, and his skin used for drumheads, there would still be 50,000,000 of people in the United States. His loss would not be perceptibly noticed!—*Western Christian Advocate.*

Religious Cranks and Tramps.—There is a class of people going around the country, preaching holiness, and really accomplishing something in the way of spiritual quickening among the people, but who leave a viper's egg, that surely hatches after they are gone, and which works more evil, ten times over, than all the good they can do. We know these people. By professing to be free from sectarianism, and by claiming to be the body of Christ, they become the most bitter sectarians, and have no patience or fellowship with any who do not endorse their fanatical notions.—*Christian Witness.*

A Good Example.—It looks very much as if it were the office of the Protestant Episcopal Church in this country to disprove the assertion so generally made that the free-pew system is not adapted to the conditions of to-day. Certainly while we are told that it is not possible to do away with pew rentals, the fact remains that two-thirds of the Protestant Episcopal churches in this country have adopted the free church plan, every one giving as the Lord has prospered him, the pews being free and open to all.—*Christian at Work.*

To be Well Pondered.—It is a matter of surprise, and to the philanthropist of real alarm, that there are no children in so many pleasant American homes. Why is it? We believe the only answer is a determined purpose on the part of many young wives, or of husbands and wives, not to have children. It would seem as if there was something radically wrong on the part of women who can have children, and will not. We can but pity those in whose hearts is never heard the prattle of children's voices. They avoid some pains and cares, but they miss the truest joys of life.—*Golden Rule.*

A Woe Indeed.—And yet no worse woe can befall the human race than a false prophet; a man who comes to his fellows under the authority of a divine sanction, but instead of proclaiming the whole truth of God, becomes a pandering to public opinion, and a coward under the menace of popular disfavor; a man who consents to error, and is dumb in the presence of wrong, because he fears that an independent utterance of God's truth will cost him something in public favor, and possibly in money.—*Christian Advocate.*

Shut Off Their Wind!—A recent writer asks: "Shall we muzzle the anarchists?" Certainly. Of what benefit to himself, or to the community, is the mouth of an anarchist? In some cases the muzzle should be tightly applied immediately under the lower jaw.—*Interior.*

Great Consolation.—There is positive consolation in the reflection that the feet of Jesus have pressed the stony way over which we are called to wade, and that He knows by experience every trial that His followers must endure. Let us remember that it was for that that He trod the painful path to Calvary.—*Presbyterian Observer.*

News to Many.—Some time ago, when sitting in a barber shop in this city, the attendant made the remark that the day was very warm, and that he *transpired* very freely. When I looked at him in a curious sort of way he offered to bet me \$10 that that was the proper word to use, that there was as good authority for using it in that sense as for the word *perspire*. I never bet, but if I had been a betting man I would have staked any amount that he was wrong. But I found that he was right, as any one will who will consult Webster's dictionary.—*Correspondent of Advance.*

The Leaven is Working.—Stepniak asserts that all the truly religious elements of Russia are found among the dissenters, who are said to number fifteen millions and are constantly increasing. He says that "their religion is a living power, inspiring and confirming all their political and social concepts. They are the greatest moral force which moves the Russian peasantry."—*New York Observer.*

An Admirable Suggestion.—A writer from India says he hopes the heathen will never hear of church lotteries, raffles, etc., as means of raising money for the cause of God. Amen! And while the matter is up, suppose we determine that Christians shall not hear of such things any more. It does not sanctify an abomination to set it up in the name of God.—*Western Christian Advocate.*

Miscellaneous.

EDUCATION IN THE SOUTH.

BY REV. J. W. HAMILTON.

(Read at the recent anniversary of the Freedmen's Aid Society.)

"Education," said Wendell Phillips, "is the only thing worthy the deep, controlling anxiety of the thoughtful man." He held to no superficial view of education. With him it was the wide, extended, profound, all-comprehensive study of the thoughtful man. It implied "the discipline of the intellect, the establishment of the principles, and the regulation of the heart." Education includes both the act or process, and the result of educating. To you and me it must mean no less; to all men it can only signify the same.

The opportunity of the Methodist Episcopal Church in relation to advanced and advancing education, is epochal. It is a high privilege of the century. The relations of this great Church to the American Republic and the Republic to the world, were reserved for the eighteenth, nineteenth and twentieth centuries, as an opportunity for us, never before given on the earth. Prophets and preachers of righteousness, of whom the world was not worthy, all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. They were sent as an opportunity to us. Who can measure the importance of your duty and mine? There has been no work nor device in the history of human employment which can compare with what men may now do, if faithful to the trusts committed to them. The duty of the Methodist Episcopal Church is an ethical one. She is not called upon to inaugurate a new system of instruction, to make or unmake methods of teaching. She is to accept the best methods that the times in which we live propose, and then supplement them with the higher religious influences which are all-controlling and conserving. There are laws to her work as unalterable as the teachings of the truth. And no developments in the mere forms of education, though they may change the whole order of the nation's instruction as found in the colleges and universities, can change her mission or duty. The Church has by one inspiration, it must not be arbitrary, but natural. It must be reasonable, philosophical. This is the commission: "Go ye into all the world and preach the Gospel to every creature." It is the Gospel, the good tidings of great joy, which shall be to all people; on earth peace, good-will toward men. The evidence of its acceptance is the consciousness and confession of the normal family relation existing among all its members, no invidious distinctions, no unholiness, no unrepentant fatherhood and universal brotherhood. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." "Every one that loveth is born of God, and knoweth God."

"If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But the special privilege and calling of the Methodist Episcopal Church has been, is now, and always will be, to preach the Gospel to the poor. And this was the distinctive commission of the Christian Church in the beginning. This is the distinguishing difference between the Christian religion and all other systems of faith. They know not what to do with their poor, but the religion of Christ Jesus, the Lord, promises to do its best for the poor. When Jesus came into this simple system of love arose in the synagogue of Nazareth, to make the first announcement of His Messiahship to His own neighbors and friends. He applied the prophecy of Isaiah to himself, saying, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. This day is this Scripture fulfilled in your ears." Again, when John's two disciples came to Him saying, "Art thou he that should come, or do we look for another?" Jesus answered them, "Go and show John those things which ye hear and see; the poor have the Gospel preached to them." And Mark, in writing of the success of His ministry, said, "The common people heard him gladly." John Wesley, in speaking of his preference for the middle and lower classes, so-called, said: "If I might choose, I should still, as I have done hitherto, preach the Gospel to the poor."

"The followers of Wesley found themselves peculiarly fitted to do the work of pioneers in the forests and cabins and along the frontiers of this great new country when the first settlements were made. President Harrison said of the first 'circuit riders': 'I have been a witness of their conduct in the Western country for nearly forty years. They are men whom no labor tires, no scenes disgust, no danger frightens, in the discharge of their duty. To gain recruits for their Master's service, they sedulously seek out the victims of sin, in the abodes of misery and wretchedness.'"

Into the South with equal readiness and a spirit of sacrifice, they went preaching. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Against "that execrable sum of all villainies commonly called a 'slave trade,'" Methodist preachers and the Methodist Church waged the relentless war of a century; and so uncompromising were the faithful men who lived in the free States, that they suffered the Church to be torn in twain rather than share with the slaveholder the guilt of his sin. Nor did the war end with the division of the church, nor, indeed, with the end of the war of the North against the South. The spirit of slavery was not surrendered with the surrender of the slaves. But how like men, from almost every Northern State, or brethren entered the South after the fall of Richmond, to preach the great truth which makes men free! How like martyrs they consecrated with their blood every State in which there had lived a slave! Their blood cried unto us from the ground to-day. During those first years after the war, the Gospel as preached by Methodists gave no uncertain sound. The Sun of Righteousness cast no shadows about the pulpits, or altars, or pews, in the Church of the Wesleys. But lo!

"The sun's rays strike the stars rust out, as with one stride comes the dark!" Men courted the counsels of men, and a spirit of compromise with error was begotten in the councils of the Church. A concession to the sin of the South was made by men whose honor has suffered from the shame until this hour. Then our troubles began. No more honorable record graces the history of our nation than the few perilous years in which the unshaken standards were held, and were inscribed, "Spreading Scriptural Holiness," were set up all over the battle-shocked

and blood-marked South. Then it was that the history of this noble and patriotic Society began. Then it was that we commissioned our brother, the honored and venerable secretary, whose good name ought never to be marred or fame forgotten, to scatter the millions of our money and found the schools of our church where the shades of ignorance hung thickest and black. Every school was then founded in the faith. All schools were then true Wesleyan schools. In a letter written in London, bearing the date February 25, 1791, only four days before his death, John Wesley wrote as follows to a friend: "Reading this morning a tract, wrote by a poor African, I was particularly struck by that circumstance—that a man who has a black skin, being wronged or outraged by a white man, can have no redress. What villainy is this! So we saw that the work of this Society was begun in the South."

But a modified ethics has now set in, where the winds blow soft and warm. We are asked to build schools for every child that is born black shall be excluded, because the schools are needed by 'the whites' and the needy 'whites' have no need of the blacks. We are asked to found a university from which the student whose father and mother was a slave, must be excluded to gratify the whims of a few ignorant 'whites.' The exclusion, they say, is not in the 'charter.' Very good; but it stands at the doors of the schools. There will be no trouble from the students making applications to get into the charter. When they come with their books, they want to get into the schools. But if it may be wrong for the exclusion to be expressed in the charter, why may it not be wrong for it to be expressed at the doors of the schools? Oh! we are answered, the charter is a permanent thing, and this exclusion will not always exist. In other words, the school which now excludes, which now instructs its pupils to believe it is right to exclude, will, by the course of instruction, some day come to the point where it will no longer exclude. The logic of such argument reminds one of the resolutions adopted by a congregation, who thought much of the old church edifice in which they worshipped, but who contemplated the building of a new one. After much exhortation and persuasion they were induced to express themselves as follows: 1. Resolved, That we will build a new church; 2. Resolved, That we will build the new church on the site of the old one; 3. Resolved, That we will occupy the old one until the new one is built.

"The old one was best, yet I'd say if I durst The new one is better, the last is the first." But it is the threatening and damaging influence of such an education upon the national life and character, which gives a serious significance to the founding of such schools. No man liveth unto himself; how much less the school which must build the nation! Said Ignatius to his mother, "Thou hast sent me for all the Greeks, not for thyself alone." With a great university, where the prejudices of a departed generation are dragged up and taught by the force of example at work upon the life and character of a people, what must be the influence of the alumni of such a school upon the civilization of the age?

The defenders of this new system of exclusion all claim, and always claim, to be the great friends of the colored people. They always have much to say of their antislavery ancestry, and, as a rule, of their New England education. They grow warm in their eulogies over the elevation of the African race, and weep profusely at the thought, and over the rehearsals of the cruelties and sorrows of the black man. They grow eloquent in his defense, when it is assumed that the exclusion is a concession to the spirit of the old pro-slavery days, and the unjust social prescription of the South in these days. And we sometimes wonder

"With this sentimentalism lay down your arms, And paths and battles delightful to see."

whether Charles Dudley Warner could have been mistaken when he had Mr. Farquhar say to Mr. Stanhope King, in one place in his recent story in *Harper's Monthly*: "And now will you tell me, Mr. Prim, why it is that almost all Northern people who come South to live become more Southern than the Southerners themselves; and that almost all Southern people who go North to live, remain just as Southern as ever?"

There are men and brethren who will tell you there is nothing wrong in Southern segregation, and that no principle is involved in the exclusion of black students from white schools, and that it is a mere sentimentalism which opposes it. In this day of clear logical distinctions, we are compelled to listen to such belated arguments in support of this apology for caste, as that there are schools for women and schools for men, schools for Germans and schools for French, and why not schools for colored and schools for blacks? One can scarcely be charitable enough to believe such argument sincere. Back of the unholiness aversion to the blacks in this country, are the hundreds of years of American slavery, all the associations of the unrequited toil of the burden-bearers for half the nation, all the memories of the auction block, and broken homes and hearts, which have made a race desolate. If it may be a sentiment, then it is the sentiment which stirred in the heart of George Shelby, the young Kentuckian, the spirit to avenge the blood of his old friend "Uncle Tom," when he led the inhuman Legion sprang upon his face; or, better, the spirit which uttered the prayer as he knelt upon the grave of the murdered slave: "Witness, eternal God! Oh, witness from this hour, I will do what one man can do to drive out this curse of slavery from this country. Let this school of the Methodist Episcopal Church, a school under the very patronage of the Freedmen's Aid Society, where no such sentiment is fostered? Nay, a school where such a sentiment is antagonized? To teach an antagonism to such a sentiment in a school where Methodist preachers are educated, a school of theology where young men are trained for the Christian ministry, not to say the Methodist ministry, is a crime against God, and a crime against man; it is treason against the Church and treason against the State."

We are told, though the blacks cheerfully welcome the whites in all their schools, and where they will come, that they approve of the policy which excludes them from the schools of the whites; that on the whole they rather enjoy the exclusion. Without disputing this pretense, we well know what views these oppressed people have been compelled to develop through generations, to have concerning their relations to the white people. Taught to demean themselves in their estimate of the relations existing in the present life, they could scarcely be expected to hold themselves in any higher esteem when considering the relation of the races in the life to come. During a revival in Texas some years ago, a negro was reputed to have had visions about heaven and hell. His boss called him up and interrogated him as to what he saw in both places, and first, as to what the white men and darkeys were doing in heaven. "Lord, boss, the white men was all a-tittling back in their chairs, with their heels on the banisters, a-smoking cigars, and the niggers was down on their knees a-shining up their golden slippers." Then as to what was going on in the other place: "Ef you believe me, boss, every single white man had a nigger in his hands a-holding him up between him and the flames." Yes, it may be that there are black men who approve (?) of this policy of exclusion!

"With one stride comes the dark!" Men courted the counsels of men, and a spirit of compromise with error was begotten in the councils of the Church. A concession to the sin of the South was made by men whose honor has suffered from the shame until this hour. Then our troubles began. No more honorable record graces the history of our nation than the few perilous years in which the unshaken standards were held, and were inscribed, "Spreading Scriptural Holiness," were set up all over the battle-shocked

Adams was making his memorable struggle for the right of petition in Congress, after having offered some two hundred or more abolition petitions, he came to a halt, and, without yielding the floor, employed himself in packing up, or arranging, his budget of documents. He was about resuming his seat, when, suddenly glancing at a paper on his desk, he took it up, and exclaimed in a shrill tone:—"Mr. Speaker, I have in my possession a petition of a somewhat extraordinary character; and I wish to inquire of the chair if it be in order to present it."

The Speaker replied, that if the gentleman from Massachusetts would state the character of the petition, the chair would probably be able to decide on the subject.

"Sir," ejaculated Mr. Adams, "the petition is signed by eleven slaves of the town of Fredericksburg, in the county of Culpeper in Virginia."

"Treason! treason! Expel the old scoundrel; put him out; do not let him disgrace the House any longer!" screamed a half-dozen members.

"Get up a resolution to meet the case," exclaimed a member from North Carolina. And the Hon. Waddy Thompson introduced a resolution, that Mr. Adams, "having been guilty of gross disrespect to the House, be instantly brought to the bar, to receive the severe censure of the Speaker."

The venerable ex-President, the "old man eloquent," entirely unmoved by the tempest which raged about him, arose and calmly said, "I suppose that if I shall be brought to the bar of the House, I shall not be struck mute by the previous question before I have an opportunity to say a word or two in my own defense. The paper I have presented is one of those petitions which, it has occurred to my mind, are not what they purport to be. But as to the fact, that the petition was for, I simply state to the gentleman from Alabama, who has sent to the table a resolution assuming that this petition was for the abolition of slavery—I state to him that he is mistaken; he must amend his resolution in a very important particular; for he may probably have to put into it, that my crime has been for attempting to introduce the petition of slaves that slavery should be abolished."

Now it may be that there are men, men who are black, that glory in a policy which humiliates the manhood of their own race. But it was Garrison who once said truthfully, "Corrupted freemen are the worst of slaves."

Again the claim is made, that no policy can succeed in the South, which does not bend to the prejudices of the slave-holding people, their sons and daughters. But what is success, in which the righteousness of the truth is forgotten or evaded?

"All growth that is not towards God, Is growing to decay."

Before even the days of the Son of Man, as old an authority as Horace affirmed that "God can change the lowest to the highest, abase the proud and raise the humble."

The Church and her ministers have long been impatient for results. It is not enough for them to believe in the commission of the son of Amittai who went to cry against Nineveh, "Preach the preaching that I bid thee." They long to see all their prophecies fulfilled. But when was this God's plan—his that soothed shall also reap? "I have planted, Apollon watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." When was it the way of this? "Perhaps," said Longfellow, "the greatest lesson which the lives of literary men teach us, is told in a single word: Wait." And Kepler said he could "well wait a century for a reader, as God has waited six thousand years for an observer." Jesus himself waited for John to prepare the way of the Lord, make His paths straight.

And when He sent forth "the twelve," He said, "Go ye into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel." The Gentiles must wait. Paul had not yet received his commission. Peter had not yet had his eyes opened, and Cornelius had not sent for him. It was better to wait a thousand years than to go South teaching the people ignorance—ignorance of God's Word. It was better to let the American Missionary Association, which never sacrifices principle for the sake of policy, have all our white brethren and keep them, than to send them into the South with only half of the Gospel, and the wrong half at that. It were better that all the school buildings erected for the whites should be burned to the ground, and never rebuilt, than that we should misrepresent the Lord Jesus to the people who are poor and near His own color than your color or mine. Dr. Wallace, who is now delivering the course of able and instructive lectures before the Lowell Institute in this city, announces the theory that the color of animals has a philosophical significance. He affirms that the diversities of color are related to the habits and homes of the animals, and are for their protection and recognition. When will we come to have as sensible a view of the differences in color among men? God will somehow and somewhere let down the great sheet from heaven by four corners. The sheet which the Lord Jesus called common with God hath cleansed. If there come not an immediate and surprising success to the Methodist Episcopal Church in the South, let her preachers remember Ezekiel's commission, and tarry there as witnesses, saying only, "Thus saith the Lord God." "And they, whether they will hear or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them."

But it is not true that we cannot succeed in the South on the simple basis of the Sermon on the Mount. Our neighbors do thus succeed. I remember walking along the streets in New Orleans, one beautiful Sunday morning, when I approached a well-dressed and apparently cultivated gentleman, whom I ventured to ask if he could direct me to a Roman Catholic church in the city. The man looked at me amazed, and said, "I can direct you, sir, to a Christian Church, and if you will go with me, I shall gladly show you where all the people worship God, white and black together." I went with him, and saw the gentleman pass up the aisle of the great church, and kneel at the altar beside a woman poorly clad, and who was as black as any of the passengers of William Taylor. The Methodist Church has something to learn of the parochial schools of the Roman Catholic Church. At Berea, Kentucky, our brothers, the Congregationalists, have no difficulty in educating the whites and blacks in the same school. Maryville, Tennessee, has a college where there were more than two hundred whites, male and female, and only five blacks in attendance last year. This institution was founded by the Presbyterians, with the condition that black students should be admitted. For ten years they have had from three to ten "dusky faces" each year, and the school has flourished.

It is granted that it is something to have numbers and property on our side. But there are some things which, adopting the proud motto of Louis the Fourteenth, are "not an unequal match for numbers." If the Methodist Episcopal Church were offered property on the most eligible site to be found on Lookout Mountain, worth one million dollars, and you shall see that the church would be able to take it, and we need brain, muscle and capital.

free, on the terms that the Methodist Episcopal Church should exclude all colored students from its policy of excluding members of its own Church from instruction there, only because their parents were once slaves, or their own faces were now black, I would spare the gift, and according to the doctrine of the *Mosaic*, not to say the Christian, dispensation. The King of Siam makes a present of a white elephant to such of his courtiers as he wishes to ruin.

"Didst thou never hear That things ill got had ever had success?"

Finally, it is said the law of the Church affirms the policy of possible exclusion of black students from white schools. This is flatly denied; the law in which the word policy occurs is unequivocal. If there were the slightest possibility of designing men taking occasion of a mere technicality—a slight omission from the word of the law, or a slip in the use of the words found in the law—the evident intention of the majority of the law makers would silence all controversy.

Then it is asked, Why were not all schools compelled to be mixed schools? It is simply answered, because the right of preference was allowed, but compulsive interference with a free choice of either white students or black students was forbidden. It is neither fair nor truthful to take advantage of the word "separate" when applied to schools in the South, as it is found in the law of the Church, adopted by the last General Conference as the report of the Committee on the Freedmen's Aid Society, to say, as some of them should mean, "exclusive." There are "separate" churches in Boston for white people and black people, but they are not exclusively so. Let it be announced that they are thus "separate," or "exclusive," and Boston would not hear the last of it until such exclusion or separation were abandoned. I repeat, as I said in this city before the assembling of the General Conference, and as I said in Philadelphia in the presence of the General Conference: "All I claim is, that every white school shall be put on an equal footing with every colored one. There is not a colored school in the South which excludes white youth to-day; and though they may choose separate school going, let it be not only in the organic law, but, if they should so desire, in the common law and practice of the Methodist Episcopal Church at the South as at the North, that no exclusion of colored youth shall exist, as against them any more than against 'the white youth.'"

"Simon, son of Jonas, lovest thou Me more than these?" He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my lambs." Simon Peter answered Him, saying, Some of them are white, and some of them are black; shall I separate them? "He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my sheep." "Simon, son of Jonas, lovest thou Me more than these?" He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my lambs." Simon Peter answered Him, saying, Some of them are white, and some of them are black; shall I separate them? "He saith to him again the second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my sheep."

HALFWAY TO THE NORTHWEST.

BY REV. R. E. MISSE.

It was my original purpose to write a letter from the Northwest, but remembering that the true Northwest is Alaska, and that Washington Territory is very near the centre of our country, the true hub, I modify my title as above.

Great interest settles in this Territory at present. Local opinion is having its test, and every suffrage is a trial. Just at this eve of election everything is in uncertainty. There are three candidates for Congress in the field—the Democratic, the Republican, and a candidate who represents three important elements—the Knights of Labor, woman suffrage, and prohibition. Who of these will represent us in the next Congress, no one can tell.

The people of this Territory are a strange mixture. The Northern Pacific Railroad brings us an entering wedge of white class of men, whose fathers were the Western men of forty years ago, and whose grandfathers were born in the Middle States or New England. From Oregon we get a class whose ancestry hails from Kentucky, Missouri, and farther South. Mixed with these are Germans, Scandinavians, Indians, French, Chinese, and the omnipresent "hoodlum." We have intelligence, refinement, wealth, piety, progress, fallacies, indifference, poverty, wickedness, crime, in about the same proportions as elsewhere.

Among churches, Methodism as a rule takes the lead. This is the legitimate fruit of the labors and sacrifices of our pioneer preachers of the last three-quarters of a century. In Spokane Falls, the leading town of eastern Washington, the Methodist church is crowded, and scores go away, while other churches are nearly empty. The membership is about equal to that of all the other evangelical churches combined. Our church is also at the forefront in all reform movements, and it is almost impossible to get an active and intelligent committee for any progressive work outside of its membership.

A word concerning our climate may be of interest. We have neither the heat of the South, nor the cold of the New England. The climate is a happy medium, and in three years I have never known it to become intensely cold immediately after a storm. For the past three winters the average length of sleighing time has been seven weeks. The long, cool season, with daylight during June and July from eighteen to twenty hours, is the cause of a wonderful growth of garden vegetables. If I wished to gain the reputation of being the biggest liar that ever lived in New England, I would simply tell the truth about the mountain pumpkins, squashes, beets, watermelons, etc., that I have seen in this country. But I forbear.

As I have very many letters of inquiry concerning this country from those who are looking for future homes, I will say that we have enough lawyers, doctors, speculators, insurance men, money-lenders, and sharpers; but we need brain, muscle and capital.

WASHINGTON LETTER.

BY MRS. LLEWELLYN DRAKE.

Times and seasons change, and this is literally true in our city now. The month of November has seemed like the spring months of April and May. Some of our shade trees have put forth new leaves, which are now nearly full grown. The grass is still very green, though we have had some frost. I saw the Chinese at the yards on the sunny

the chrysanthemums, white, yellow, pink and purple, still wave in the clear warm sun.

The new coats of paint, and the general appearance of renovation that meets the eye at every point, indicate that the season of Congress, if not that of the springtime, draws nigh. At the Capitol, also, the busy hand is setting the house in order for the coming of our law-makers.

Autumn in Washington is a lovely season. The shade trees of different varieties, now well grown and spreading, on our streets and in our parks, put on all the lovely and varied hues seen in the large forests. Our city is constantly growing in size and beauty, and for twenty miles around most lovely summer houses and villas are springing into life as by magic. In Montgomery County, Md., a slight option has almost banished the saloon from its whole surface, which is one of the largest, and most highly cultivated farming regions, have had the saloon banished.

The people who go South for the winter have learned to rest here, *en route*, both going and coming, so that of late years Washington is quite lively, even when Congress is not in session. They can see the city, the Capitol, the public buildings, the President and Mrs. Cleveland, and Oak View, the country home of our chief magistrate, to say nothing of the museum, money printing, and other wonderful things to be seen here.

The work of the churches is being carried on with vigor. The ministers have returned from their summer vacation, strengthened and invigorated both physically and spiritually, and are attacking the forces of Satan all along the line. Revivals are going on in many churches, and at the Fourth St. M. E. Church, S. E., Mr. Rice, pastor, on Sunday last fifty united with the church.

The Metropolitan M. E. Church is crowded at every service, and the first and third at communion, on the first Sunday, many new members are received. This church has never been so prosperous as now. Since Dr. Newman's return large additions have been made. At the last communion, fully five hundred were added; and when you remember that we have in Washington twenty-four Methodist churches, this is a large number for one church. Mrs. Newman has charge of the young people's class, which is large and very enthusiastic. The first and third on the day of each month socials are held in the church parlors, when all the members and strangers enjoy a good time, have coffee, ice cream and cake, and go home happier and better men and women. Dr. Newman has formed a class in archaeology, to say nothing of two hundred, and is still on the increase. This class meets semi-monthly, and is on the plan of a university. Dr. Newman lectures, and the class takes notes. The Doctor is a member of the English Archaeological Society, London, and receives all the most recent publications, and keeps pace with all the late discoveries of the spade. The object of the class is the confirmation of the Bible and the Christian religion sustained by recent discoveries in archaeology and Oriental inscriptions in the museum characters.

We have many notable heres. Each in the evening of the 28th ult., this branch of the Army assembled in force at the Baltimore and Potomac Depot to welcome their chief, and as soon as Gen. Booth made his appearance, the air was rent and the earth shaken with the din of shouts, beating of drums, and clash of tamborines, to say nothing of the bass drums and the horns. The formation of this Army has been a life-work of Gen. Booth. He held meetings each day at 11 a. m., 3 and 7.30 p. m. The large National Bibles' Hall was crowded to its utmost capacity at each meeting, although an admittance fee was charged. Some of our best men favor this movement because they say it reaches a class that nothing else can.

Dec. 1, 1886.

Prof. Buell, your hand! Soon after your very enthusiastic commendation of Thayer's Lexicon appeared in the *Zion's Herald*, there reached me from the publishers two specimen pages of the new work.

Baptism was the first word defined. Under the word "baptism" in the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an immersion in water." etc. "Used with prepositions; *eis*, to mark the element into which the immersion is made, . . . *en*, with dative of thing in which one is immersed," etc. "In the middle of the first apostolic passage, to wash oneself, to bathe; so Mark 7: 4, and Luke 11: 38."

The next word is *baptisma*, "a word peculiar to New Testament and ecclesiastical writers, immersion, submersion." There is no hint that any other method of baptism, except by immersion, was ever used, or even thought of (at least not on my specimen page).

Now to have this matter of baptism question so coolly and so authoritatively settled for all time, is singularly refreshing. But I have wondered, Professor, whether the other pages were equally decisive on the other vexed questions of theology. J. D. Folsom.

Notes from Virginia. MR. EDITOR: I desire to ask for a small space in your columns, to let the readers of your paper know how the work is prospering in this part of the Southern States. A circuit out on the mountains some twenty-five miles from the railroad. The M. E. Church is gaining ground slowly, but surely, in this part of Virginia. A great many are joining our church this year, and quite a number of sinners are coming to Christ. Last week I was called to go to Wythe Co., Va., and hold revival services. During the week twenty-seven souls professed religion. Never in my life did I see so many come to Christ so earnestly. After the penitents were gathered around the altar, it was useless to try to speak or sing.

The people here are very excitable, but, I think, are easier to reach than those of New England. On this circuit one hundred have joined the M. E. Church. We have eight churches yet in which to hold revival meetings before Conference, and we are looking for good success. Brethren, pray for us. C. W. STEVENS.

Graydon County.

Growth in Grace.

In grace there must be infancy before manhood. Though your acquaintance with divine things be small, and you see men as trees walking, the Enlightener will put His hand a second time to the work, and you shall see clearly. If your heart be broken open from sin and the world, and you are asking the way to Zion with your face thitherward, you shall find it therein. "Who hath despised the day of small things?"—W. Jay.

Our Book Table.

HAN-MISSEK: The Wonderful Tent, by Rev. D. A. Randall, D. D. Cincinnati: Robert Clarke & Co. Small octavo, \$2.00. This volume opens with quite an extended and interesting sketch of its author, who died in 1884. The body of the work is a popular and picturesque exposition of the Mosaic tabernacle; its significance and spiritual lessons. It is not as elaborate and scholarly as the work of Prof. Atwater, but it is made more attractive to the general reader by the introduction of Hebrew personages in the conversational discussion of the subject. The work will be specially interesting and instructive to Sunday-school teachers, as the International Lessons commence again with the New Year, upon the study of the early books of the Old Testament.

MANY INFALLIBLE PROOFS: A Series of Chapters on the Evidences of Christianity, by Arthur T. Pierson, D. D. Chicago: F. H. Revell. 12mo, \$1.25. The author is an eloquent speaker and writer, and an eager and reverent student of the Holy Scriptures. On one side, in every form, he is a believer in making his attack upon the Bible and revealed truth; on the other, the busy press never stirs forth more numerous or satisfactory responses and positive apologies for the Sacred Record and its revelations. These different forms of presentation will meet different casts of thought. Dr. Pierson presents the line of discussion which led him out of the darkness of doubt, in a period of his own history. He examines the argument founded on miracles, on the Bible itself, its nature and supernatural elevation and beauty; upon the character, person, teachings and power of Christ. The volume is an able addition to what may be called our popular apologetic literature.

From the same publisher we have, D. L. MOODY AT HOME; His Home and His Home Work. Illustrated. 12mo. This book gives a very interesting account of the remarkable educational institutions for boys and young ladies which Mr. Moody has established and built up in the vicinity of his home, Northfield, and also of the Christian Conferences which have been held in the school halls, with reports of striking discourses. It is a very suggestive and profitable book. With the views on the second coming of Christ there will be wide differences of opinion, but the whole volume will be found eminently spiritual and helpful.

A. D. F. Randolph & Co. issue a new, cheaper, but very neat, edition of THE DIVINE ORIGIN OF CHRISTIANITY INDICATED BY ITS HISTORICAL EFFECTS, by Richard S. Storrs, D. D., LL.D. The original work, first delivered in lectures in Boston and New York, enjoyed wide circulation and appreciation, and has been republished in English. The English critics were very warm in their commendation of it. It is rarely that so clear and convincing an argument is presented in so eloquent and attractive a form. The new edition sells for \$2.00. No pastor need hesitate to add the volume to his library of works of permanent value.

The same House issues a new and holiday edition of ROYAL GRACE AND LOYAL GIFTS, by Frances Ridley Havergal. The present edition has a sketch of the author's life and a steel portrait. It contains six of her best known, and contemplative religious works. They are eminently spiritual and elevating, and have carried grace and consolation, as well as inspiration, into thousands of religious homes. It is a precious volume for hours of meditation and devotion. \$1.00.

Randolph & Co. issue a small, quarto volume, by Rose Porter, entitled, IN QUIETNESS AND IN CONFIDENCE: A Heart to Heart Diary. This pretty volume contains ten thoughtful meditations upon the inward graces of the Holy Spirit, and is a precious volume for hours of meditation and devotion. \$1.00.

Randolph & Co. issue a small, quarto volume, by Rose Porter, entitled, IN QUIETNESS AND IN CONFIDENCE: A Heart to Heart Diary. This pretty volume contains ten thoughtful meditations upon the inward graces of the Holy Spirit, and is a precious volume for hours of meditation and devotion. \$1.00.

The same publishers issue a new and holiday edition of ROYAL GRACE AND LOYAL GIFTS, by Frances Ridley Havergal. The present edition has a sketch of the author's life and a steel portrait. It contains six of her best known, and contemplative religious works. They are eminently spiritual and elevating, and have carried grace and consolation, as well as inspiration, into thousands of religious homes. It is a precious volume for hours of meditation and devotion. \$1.00.

From the same House we have, TEN DOLLARS ENOUGH, by Catherine Owen. 12mo, illustrated. \$1.00. This is a manual, in the form of a personal experience, shows how successfully a bright young woman, a graduate of a cooking school, when the family establishment was set up, made ten dollars a week meet the housekeeping expenses. Every housekeeper should read the book, and go to work like it.

Houghton, Mifflin & Co. issue a volume, by Washington Gladden, entitled, APPLIED CHRISTIANITY; Moral Aspects of Social Questions. 12mo, \$1.25. The separate articles in this book have been delivered as public addresses or contributed to periodicals. They all treat upon certain phases of the labor question. These topics are considered in the large and generous way characteristic of Dr. Gladden. He has carefully and sympathetically studied the subject. He sees, in the broadest interpretation of Christian brotherhood, the only effectual solution of the question. He apprehends the perils of the hour, and calls for a candid and unselfish consideration of the problems on the part of the churches and of men of wealth. His essays upon popular amusements and education are eminently suggestive.

FOOTPRINTS OF THE SAVIOUR; Devotional Studies in the Life and Nature of our Lord, by the Rev. Julian Morris, of Williams College, in Great Britain. Boston: Roberts Brothers. This tastefully-published volume contains nine thoughtful essays upon the life and nature of our Lord, from the point of view of an intelligent and devout Swedenborgian minister. There is very little in this beautiful and elevating book which will be found out of harmony with the views of orthodox Christianity. The vital life of the New Church is its hearty acceptance of the divine character of Christ and the power of the Cross.

D. Lothrop & Co. issue an excellent volume for girls, NEW EVERY MORNING, compiled by Annie H. Ryder. Square 16mo, \$1.00. It contains happily-selected sentiments relating to character and conduct, from a great variety of the best writers of the day, in prose and poetry, arranged for every day in the year. It is far the best book of the kind that we have seen. It cannot be opened without finding a thought to arrest the attention.

In the "Up the Ladder Club Series," prepared by Rev. Edward A. Rand, and published by Phillips & Hunt, New York, we have the crowning volume of the list, entitled OCTOBER BREAKERS, the youth enters upon real life, with all its temptations, how he struggled and conquered, is happily related in this very wholesome book. \$1.25.

HIS GUARDIAN ANGEL, is another of the books of Robert Carter & Brothers, by Emily Brodie. 12mo. It is a sweet and tender story, and might well bear the tender title given to the volume.

Also, DICKIE'S ATTIC, by Catherine of Christ. Illustrated. 12mo. It is a story of the sorrows and joys of the poorest in Boston, and the power of the power of the Gospel to rescue and redeem the most miserable.

The Sunday School.

FOURTH QUARTERLY REVIEW.

Sunday, December 26.

BY REV. W. O. HOLWAY, D. D.

I. Preliminary.

The lessons for the past quarter were taken from the writings of St. John the first seven from his Gospel (chapters 1-7), the eighth from his first Epistle, and the last four from the Revelation.

II. Lesson Analysis.

1. The topic of LESSON I (John 1: 1-14) was, "Jesus Betrayed." The midnight visit of Jesus and His disciples to the supper with its accompanying teaching and prayer to Gethsemane, a place of frequent resort; the Agony (not mentioned by John); the arrival of the Roman and Jewish band, led by Judas, and provided with "lanterns and torches and weapons;" the going forth of Jesus to meet them, with the question, "Whom seek ye?" their reply, "Jesus of Nazareth;" His calm announcement, "I am He;" their recoil and prostration; the question, "Whom seek ye?" repeated, with the same answer; our Lord's provision for the escape of the disciples before He surrendered Himself; Peter's rash stroke at Malchus; the Master's rebuke to Peter and acceptance of "the cup" which the Father had given Him to drink; the arrest and binding of Jesus, who was taken captive into the city to the house of Anna, the father-in-law of Caiaphas, the titular high-priest—the same Caiaphas who, after the resurrection of Lazarus, had declared that it was "expedient that one man should die for the people"—constitute a narrative of the lesson.

2. "Jesus Before Pilate" was the subject of LESSON II (John 18: 28-40). The principal points were: Jesus conducted by the Sanhedrists, in the early morning, to Pilate's judgment-hall; their scruples about entering lest they be defiled and rendered unable to "eat the passover;" Pilate going out to meet them, and demand for charges against their prisoner; their evasive reply, that they would not have delivered Him up to the Roman power unless He had been an evil-doer; the governor's advice, that they should try Him themselves unless they could produce a charge which Roman law could recognize; their plea, in return, that the privilege of putting to death was no longer theirs; Pilate's private conference with Jesus, in which he asked Him if He was "King of the Jews;" the declaration of Jesus, that His kingdom was not of this world, and that His servants did not fight with carnal weapons; that the purpose of His birth and mission was to bear witness to the truth, and that they were of the truth would hear His voice; the conference ended with Pilate's jeering exclamation, "What is truth?" his ascription of Jesus before the Sanhedrists, "I find no crime in Him;" his willingness to comply with the Passover custom of releasing to a condemned prisoner, and his inquiry if, in this case, it should be the King of the Jews; and the loud outcry, "Not this man, but Barabbas."

3. In LESSON III (John 19: 1-16) our topic was "Jesus Delivered to be Crucified." The inhuman scourging of Jesus; the cruel sport of the soldiers derisive of His kingly claims; the presentation of Jesus to the people—crowned with thorns, disfigured with blows, starting with pain, clad in the mock insignia of royalty—with the words, "Behold the Man!" and the hope that His evident suffering and degradation put upon Him would disarm further hostility; the fresh outburst of the cry, "Crucify Him;" Pilate's angry retort that they might crucify Him themselves then, since he found no fault in Him; their claim, in reply, that Pilate was bound to respect their laws, and that this man deserved death for blasphemy in making Himself the Son of God; Pilate's superstitious fear at this new accusation; His private question to Jesus, "Whence art thou?" the silence of the latter; his question of offended dignity—"no answer for me, who have power to release or to crucify thee?" Jesus' reply, that whatever power Pilate had in His case was derived from above, and that they who had delivered Him up had "the greater sin" because they knew who and whence He was; Pilate's further efforts to release Jesus thwarted by the threat of the charge of treason—by letting a man who made Himself King; the pendency of this threat; Pilate on the judgment-seat; his taunting inquiry, "Shall I crucify your King?" their wicked, suicidal reply, "We have no king but Caesar;" and the sentence against Jesus—comprise an outline of the lesson.

4. The subject of LESSON IV (John 19: 17-30) was, "Jesus Crucified." Conducted by a centurion and four soldiers, and accompanied by two criminals condemned to a similar fate, Jesus, bearing His own cross, went forth to Golgotha. Here they crucified Him, with a thief on either side. The inscription, "Jesus of Nazareth, King of the Jews," dictated by Pilate and placed over His head to indicate on what charge He suffered, was very offensive to the hostile priests, who appealed to the governor to change the wording; but the proud Roman dismissed the appeal with the words, "What I have written, I have written." The soldiers, when they had completed their work, proceeded to divide the clothes of their Victim into four parts, the seamless tunic excepted, for which they cast lots; thus unconsciously fulfilling, with astonishing exactitude, a prediction in Psalm 22. Mary, with other women, having been conducted to the foot of the cross of her Son by John, was commended to the filial care of the latter, in the brief word, "Woman,

behold thy son!" and "from that hour" enjoyed the care and protection of the beloved disciple. Having returned to the Cross, after leading his new mother to his home, John heard the words, "I thirst," saw the soldiers moisten the lips of Jesus with the sponge filled with sour wine, and next heard the exclamation, "It is finished," with which Jesus bowed His head and gave up His spirit to the Father.

5. In LESSON V (John 20: 1-18) our topic was, "Jesus Risen." The early visit of Mary Magdalene and other women to the tomb bearing spices; the Magdalene's discovery that the stone was rolled away and the tomb empty; Peter and John informed by her, "They have taken away the Lord, and we know not where they have laid Him;" John outstripping Peter in running to the tomb, but remaining outside; Peter's entrance into the tomb, followed by John; the latter seeing the linen cloths and the napkin, and believing; the Magdalene's tears; her glance into the tomb and vision of angels; her talk with the supposed gardener; Jesus calling her by name, and her reply, "Rabboni;" His tender withdrawal from her touch, and commission to her to tell "My brethren that I ascend to My Father and your Father, to My God and your God;" and her obedience, in the thrilling message, "I have seen the Lord," together with the things which He told her—form an outline of the lesson.

6. The subject of LESSON VI (John 20: 19-31) was, "Thomas Convinced." The principal points were: The secret meeting of the disciples on the Easter evening of the first Lord's day; their discussion of the testimonies concerning the resurrection of Jesus; the sudden appearance of Jesus in their midst with His salutation of "Peace;" His exhibition of His hands and side; the disciples' gladness when they realized that it was really He and not a spirit; His declaration that He was about to send them into the world; His breathing upon them and bestowal of the Holy Spirit, with authority to declare to whom and on what terms the forgiveness of sins should be granted; the disbelief of Thomas, who was not present at the meeting; his demand for personal, palpable evidence as the condition of faith; the second meeting of the disciples and appearance of Jesus; His challenge to Thomas to satisfy himself perfectly by the sight and touch of "the print of the nails" and the wounded side, that his veritable Master stood before him; the ejaculation of the adoring and convinced disciple, "My Lord and my God;" and our Lord's declaration that the truly blessed are they who have not seen yet have believed.

7. "Peter Restored" was the topic of LESSON VII (John 21: 1-19). The principal points were: The disciples fishing on the Sea of Galilee; the hail of a Stranger on the shore in the early morning as to whether they had caught anything; their reply, "No;" His direction to cast the net on the right side of the ship; the wonderful catch of 153 large fish, and yet the net unbroken; John's whisper to Peter, "It is the Lord;" the latter's characteristic act of swimming ashore; the landing of the net; the discovery of a fire, with fish and bread; the awe of the disciples; the morning meal; the colloquy with Peter; the thrice-repeated "Lovest thou Me?" the protests, "Thou knowest that I love Thee;" the re-instatement of commissions—"Feed My lambs, tend My sheep, feed My sheep;" the prediction of Peter's death by martyrdom, and the solemn conclusion, "Follow Me!"

8. In LESSON VIII (John 21: 5-10; 22: 1-16) we had for our topic, "Walking in the Light." Announcing the "message" that "God is Light, and in Him is no darkness at all," the apostle declared that those errorists who claimed to enjoy fellowship with Him and yet walked in darkness were false; on the other hand, "if we walk in the light as He is in the light," there will be mutual fellowship of saints, and hearts cleansed from sin by the blood of Jesus Christ. To claim that we are sinless is only to prove ourselves culpably false; but if we confess our sins, God will show Himself faithful and righteous in forgiving sin and removing every stain. To deny that we have sinned is to impeach God's veracity—to make Him a liar. The apostle's motive in writing was to induce men to cease from sin; but should any man fall into sin, he who had delivered Him up had "the greater sin" because they knew who and whence He was; Pilate's further efforts to release Jesus thwarted by the threat of the charge of treason—by letting a man who made Himself King; the pendency of this threat; Pilate on the judgment-seat; his taunting inquiry, "Shall I crucify your King?" their wicked, suicidal reply, "We have no king but Caesar;" and the sentence against Jesus—comprise an outline of the lesson.

9. The topic of LESSON IX (Revelation 1: 4-18) was, "John's Vision of Christ." John in Patmos addresses the seven churches of preconsular Asia. His salutation of grace and peace includes new and remarkable titles— "from Him which is, and was, and is to come," and "the Seven Spirits," and "Jesus Christ, the faithful witness, the first-born of the dead, the ruler of the kings of the earth," who is worthy of ascriptions of glory and dominion, seeing that He still loves us, and hath cleansed us, and exalted us to priesthood and kingship before God. He is the Alpha and the Omega, the Almighty. His coming will be with clouds; every eye shall see Him, including those who pierced Him; the unrepentant nations will mourn at the sight of Him. John had a special vision of Him while "in the Spirit" on "the Lord's Day." A loud voice, proclaiming the speaker to be the Alpha and the Omega, excited him; he "saw and heard," and beheld One like unto a son of man standing in the midst of seven golden candlesticks. A golden girdle encircled, at the breasts, the long priestly robe. The flaming eyes, the glittering white splendor of

the head and hair, the glowing feet, the right hand grasping seven stars, the sharp, two-edged sword issuing from the mouth, were too much for the spectator. He fell prostrate. But he was at once uplifted with words of encouragement, the Speaker declaring Himself to be the Living One, who was dead but who is now alive forevermore, and who held the keys of Hades and of death.

10. In LESSON X (Rev. 5: 1-14), "Worshiping God and the Lamb," occurred the vision of the book with the seven seals, which held securely the secrets of the future, and which no creature in heaven, or earth, or hades, was found worthy to open. But the disappointed seer was assured that the Lion of the tribe of Judah had won the right to open the book; and when he looked for this leonine Conqueror, lo! "a Lamb as it had been slain" appeared in the midst of the elders before the Throne. The Lamb took the book, and immediately upon His taking it, the "beasts" and "elders" fell before Him in lowly adoration, and raised "the new song" of redeeming grace and dying love. This was followed by an antiphonal burst of praise from the myriads of angels, and the heavenly song was responded to by every creature in the whole universe, ascribing "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne and unto the Lamb forever."

11. The subject of LESSON XI (Rev. 7: 9-17) was, "The Saints in Heaven." Before the eye of the seer rose an innumerable host, bearing the features of the various tribes into which mankind had been divided, all wearing robes of purest white and carrying in their hands the palm-symbols of victory. Their praises to "Him that sitteth upon the throne and to the Lamb" were responded to by the elders and living creatures with an "amen" and a reverential seven-fold doxology. One of the elders explained to John that the white-robed host were conquerors in the "great tribulation" of earth, and that they had made their robes "white in the blood of the Lamb." Therefore do these spotless ones stand before the Throne, and their heavenly service knows no break by day or night. Their tabernacle is God. They are forever delivered from the pangs of hunger, the fever of thirst, the scorching and sultry of the sun. The Lamb shall shepherd them, and God Himself shall wipe away every tear from their eyes.

12. The topic of LESSON XII (Rev. 22: 8-21) was, "The Great Invitation." John's instinctive act of homage to the angel who had showed him the visions was excepted to, on the score of his being his fellow-servant—a creature, and not the Creator who alone is entitled to worship. John was directed not to seal the book of prophecy, because the time of fulfillment was at hand. Character formed in time will be perpetuated in eternity. The Lord's coming in judgment will not be delayed, and His reward will be given to every man according to his work. The obedient are blessed, and shall enjoy the privileges of the City; but from its gates the wicked shall be excluded. All are, however, invited; and the invitation to come and take of the water of life freely was echoed by many voices. The book closed with the benediction of grace.

III. Questions.

1. From what books have our lessons been taken?
2. Where did Jesus retire after the Supper and His farewell discourse?
3. What occurred there?
4. Who found Him there, and whom did he conduct?
5. What conversation occurred, and how were the multitude affected?
6. Tell about Peter's rash act, and Jesus' comments upon it.
7. To whom was Jesus first led?
8. Where, why, and with what demand did Pilate meet the Sanhedrists when they brought Jesus to him?
9. What conversation took place privately, in the judgment-hall, between the governor and the prisoner?
10. With what exclamation did it end?
11. What acquittal was pronounced?
12. What custom at the feast was referred to, and who was selected for release? Tell the circumstances.
13. What punishment was inflicted upon Jesus (Lesson III), and what indignities?
14. What hope did Pilate have in bringing forth Jesus?
15. Was the hope fulfilled?
16. What new accusation did the people urge, and what conversation followed?
17. What final threat prevailed with Pilate?
18. What kingship did they reject and what did they accept?
19. Tell the place and circumstances of the Crucifixion.
20. What prediction did the soldiers fulfill?
21. Who was conducted to the Cross, and what was said there?
22. What concluding "words" did John hear?
23. What personal interest have we in the death on the Cross?
24. Who was first at the tomb, and what discovery did she make?
25. Whom did she inform, and with what results?
26. What vision did she see in the tomb?
27. Tell the story of Jesus' appearance to her, and the commission He gave to her.
28. How did the disciples spend the first Easter evening?
29. Who appeared, how, and what did He say and do?
30. Who was absent, and what commission did he give to his unbeliever?
31. How was his challenge met, a week later, and with what results?
32. In what guise did Jesus manifest Himself, in Lesson VII?
33. What miracle was wrought, who discovered it, and what did Peter do?

34. Tell the conversation between Jesus and Peter.

35. What prediction did Jesus make concerning the latter?

36. In what sense is God "light?"

37. What false claims were met, and how were they answered, in Lesson VIII?

38. What titles and offices were given to Christ in this lesson?

39. What titles were given to Christ in Lesson IX?

40. What prediction of His coming was made?

41. Under what aspect did He reveal Himself to John?

42. What was the effect?

43. With what terms did He encourage John?

44. In Lesson X, who alone was found worthy to open the book, and why?

45. Describe the appearance of the Lamb.

46. What was "the new song," and who sang it?

47. Describe the responses which came to it, and from whom.

48. What "host" were revealed in Lesson XI, and what were their characteristics?

49. What explanation did the "elder" give?

50. What vivid prophecies of the privileges of the redeemed followed?

51. What act of worship was forbidden, and why?

52. Who are blessed (Lesson XII)?

53. Who are excluded?

54. What invitations were given, and what warnings uttered?

55. How does the book end?

No OPIUM in Piso's Cure for Consumption. Cures where other remedies fail. 25c.

For delicacy, for purity and for improvement of the complexion, nothing equals Pilsbury's Powder. For sale by all druggists.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The distress of the body is equalled or surpassed by the confusion and tortures of the mind, thus making its victims suffer double affliction. The relief that is given by Hood's Sarsaparilla, has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs. Try Hood's Sarsaparilla.

I have used in my practice Dr. Seth Arnold's Indian Vegetable Pills, and must say they act more pleasantly than any other pill I have used or prescribed.—J. A. Sapp, M. D., Sallenville, O. 25c. at druggists.

Everybody knows that the conditions for health are not favorable when the stomach, liver, and bowels are disordered. In such cases, headache, indigestion, and constipation are the result; for all of which ailments the proper remedy is Ayer's Cathartic Pills.

Those who preach, lecture, declaim or sing, will do well to take Hood's Sarsaparilla. It is the specific restorative of the voice in cases of hoarseness. It also cures coughs and sore throats rapidly and completely. Sold by all Druggists at 25c. 50c. and \$1.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book and sample FREE.

"Hood's Sarsaparilla tones up my system, purifies my blood, enlarges my appetite, and seems to make me over." J. H. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and gives its weight in gold." I. BARRINGTON, 40 Bank Street, New York City.

Hood's Sarsaparilla
Sold by all Druggists. \$1; 50c. for 30c. Made only by C. I. HOOD & Co., Lowell, Mass.

100 Doses One Dollar.

EVERY HOUSEKEEPER SHOULD USE ELECTRO-SILICON
THE BEST POLISH FOR Gold and Silverware.
PRODUCES greatest brilliancy.
REQUIRES least labor.
IS HARMLESS in every respect.
Sold everywhere, and sent, post-paid, on receipt of 15 cents in stamps.

ELECTRO-SILICON
A TRIAL SAMPLE FREE.
THE ELECTRO-SILICON CO., 72 John St., New York.

JAMES PYLE'S
PEARLINE
THE BEST THING KNOWN
WASHING AND BLEACHING
IN HARD OR SOFT, HOT OR COLD WATER.
SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction.
No family, rich or poor, should be without it. Sold by all Grocers. Beware of imitations. No design to be mistaken. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

F. M. Holmes Furniture Co.
112 TREMONT ST. (Studio Building).
Bargains in Elegant First-Class Furniture.

THE BOSTON TEACHERS' AGENCY.
Supplies Teachers to Schools, Positions to Teachers. Circular free. E. O. FISKE, 13 Tremont Place, Boston.

EAST GREENWICH ACADEMY.
EAST GREENWICH, R. I.
A College Preparatory School. Complete courses also in Literature, Music, and Art, with First-class Commercial College. Thorough training, home comforts, and parental care. Located on Narragansett Bay, and situated on fine New York City. A large, efficient, and enthusiastic faculty. Winter Term begins November 20, Spring Term March 22. Send for Catalogue. Address: Rev. L. L. Beeman, A. M., Principal.

Lasell Seminary
FOR YOUNG WOMEN.
AUBURNDALE, MASS.
(Ten Miles from Boston).
We aim to continue through school life the influence of robust Christian association and oversight. Believing that such a life is made broader and better by diversion at intervals to other subjects, and to practical interests, we have for ten years combined with a thorough course of study a training in domestic arts, including Cooking, Dress-making, Millinery, Mending, etc.
Mrs. Lincoln, author of "The Boston Cook Book," gives public demonstration and supervises classes in the practical-household through the three years' course including. Other studies, accomplished in homekeeping arts, are enlivened for practical instruction.
To secure place, applications for admission in Sept. 1887, should be made soon.
C. C. BRADGON, Principal.

MAINE WESLEYAN SEMINARY
and Female College.
WINTER TERM BEGINS DEC. 7, SPRING TERM MARCH 15.
Ladies College Course; College Preparatory Course; Normal Course; Junior Seminary Course; Conservatory of Music, with full courses in Piano, Violin, and Voice; Commercial College, with full Business Course and Diploma; Department of Art. Healthful location; best moral influences; expenses light. For Circular address the President.
REV. E. M. SMITH, A. M.

N. E. Conference Seminary
—AND—
Female College, Tilton, N. H.
Location near the lake and mountain region of New Hampshire, and remarkable for healthfulness and beauty of scenery. Three hours from Boston, on direct route to Montreal.
Scientific and Literary Departments. A preparatory school for gentlemen, with several special courses. Science, Literature, Languages, and Mathematics. Large faculty, excellent moral influences, thorough instruction, with superior accommodations. Winter Term begins Dec. 1st. Address for Catalogue, Rev. D. C. KNOWLES, D. D., President, Tilton, N. H.



Lactated Food
FOR INFANTS AND INVALIDS
The Physician's Favorite.
A predigested, non-irritating, easily assimilated food indicated in all weak and infirmed conditions of the digestive organs, either in infants or adults.

It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.

The Most Nourishing, Palatable, Most Economical, of all Prepared Foods.
150 MEALS for an Infant for \$1.00.
EASILY PREPARED. At Druggists, 25c. 50c. \$1.
A valuable pamphlet on "The Nutrition of Infants and Invalids," sent free on application.

WELLS, RICHARDSON & Co., Burlington, Vt.

EDUCATIONAL.

THE BOSTON TEACHERS' AGENCY.
Supplies Teachers to Schools, Positions to Teachers. Circular free. E. O. FISKE, 13 Tremont Place, Boston.

EAST GREENWICH ACADEMY.
EAST GREENWICH, R. I.
A College Preparatory School. Complete courses also in Literature, Music, and Art, with First-class Commercial College. Thorough training, home comforts, and parental care. Located on Narragansett Bay, and situated on fine New York City. A large, efficient, and enthusiastic faculty. Winter Term begins November 20, Spring Term March 22. Send for Catalogue. Address: Rev. L. L. Beeman, A. M., Principal.

Lasell Seminary
FOR YOUNG WOMEN.
AUBURNDALE, MASS.
(Ten Miles from Boston).
We aim to continue through school life the influence of robust Christian association and oversight. Believing that such a life is made broader and better by diversion at intervals to other subjects, and to practical interests, we have for ten years combined with a thorough course of study a training in domestic arts, including Cooking, Dress-making, Millinery, Mending, etc.
Mrs. Lincoln, author of "The Boston Cook Book," gives public demonstration and supervises classes in the practical-household through the three years' course including. Other studies, accomplished in homekeeping arts, are enlivened for practical instruction.
To secure place, applications for admission in Sept. 1887, should be made soon.
C. C. BRADGON, Principal.

MAINE WESLEYAN SEMINARY
and Female College.
WINTER TERM BEGINS DEC. 7, SPRING TERM MARCH 15.
Ladies College Course; College Preparatory Course; Normal Course; Junior Seminary Course; Conservatory of Music, with full courses in Piano, Violin, and Voice; Commercial College, with full Business Course and Diploma; Department of Art. Healthful location; best moral influences; expenses light. For Circular address the President.
REV. E. M. SMITH, A. M.

N. E. Conference Seminary
—AND—
Female College, Tilton, N. H.
Location near the lake and mountain region of New Hampshire, and remarkable for healthfulness and beauty of scenery. Three hours from Boston, on direct route to Montreal.
Scientific and Literary Departments. A preparatory school for gentlemen, with several special courses. Science, Literature, Languages, and Mathematics. Large faculty, excellent moral influences, thorough instruction, with superior accommodations. Winter Term begins Dec. 1st. Address for Catalogue, Rev. D. C. KNOWLES, D. D., President, Tilton, N. H.

Rheumatism
We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.
"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.
"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.
Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book and sample FREE.

Hood's Sarsaparilla
Sold by all Druggists. \$1; 50c. for 30c. Made only by C. I. HOOD & Co., Lowell, Mass.

100 Doses One Dollar.

EVERY HOUSEKEEPER SHOULD USE ELECTRO-SILICON
THE BEST POLISH FOR Gold and Silverware.
PRODUCES greatest brilliancy.
REQUIRES least labor.
IS HARMLESS in every respect.
Sold everywhere, and sent, post-paid, on receipt of 15 cents in stamps.

ELECTRO-SILICON
A TRIAL SAMPLE FREE.
THE ELECTRO-SILICON CO., 72 John St., New York.

JAMES PYLE'S
PEARLINE
THE BEST THING KNOWN
WASHING AND BLEACHING
IN HARD OR SOFT, HOT OR COLD WATER.
SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction.
No family, rich or poor, should be without it. Sold by all Grocers. Beware of imitations. No design to be mistaken. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

F. M. Holmes Furniture Co.
112 TREMONT ST. (Studio Building).
Bargains in Elegant First-Class Furniture.

THE BOSTON TEACHERS' AGENCY.
Supplies Teachers to Schools, Positions to Teachers. Circular free. E. O. FISKE, 13 Tremont Place, Boston.

EAST GREENWICH ACADEMY.
EAST GREENWICH, R. I.
A College Preparatory School. Complete courses also in Literature, Music, and Art, with First-class Commercial College. Thorough training, home comforts, and parental care. Located on Narragansett Bay, and situated on fine New York City. A large, efficient, and enthusiastic faculty. Winter Term begins November 20, Spring Term March 22. Send for Catalogue. Address: Rev. L. L. Beeman, A. M., Principal.

Lasell Seminary
FOR YOUNG WOMEN.
AUBURNDALE, MASS.
(Ten Miles from Boston).
We aim to continue through school life the influence of robust Christian association and oversight. Believing that such a life is made broader and better by diversion at intervals to other subjects, and to practical interests, we have for ten years combined with a thorough course of study a training in domestic arts, including Cooking, Dress-making, Millinery, Mending, etc.
Mrs. Lincoln, author of "The Boston Cook Book," gives public demonstration and supervises classes in the practical-household through the three years' course including. Other studies, accomplished in homekeeping arts, are enlivened for practical instruction.
To secure place, applications for admission in Sept. 1887, should be made soon.
C. C. BRADGON, Principal.

MAINE WESLEYAN SEMINARY
and Female College.
WINTER TERM BEGINS DEC. 7, SPRING TERM MARCH 15.
Ladies College Course; College Preparatory Course; Normal Course; Junior Seminary Course; Conservatory of Music, with full courses in Piano, Violin, and Voice; Commercial College, with full Business Course and Diploma; Department of Art. Healthful location; best moral influences; expenses light. For Circular address the President.
REV. E. M. SMITH, A. M.

N. E. Conference Seminary
—AND—
Female College, Tilton, N. H.
Location near the lake and mountain region of New Hampshire, and remarkable for healthfulness and beauty of scenery. Three hours from Boston, on direct route to Montreal.
Scientific and Literary Departments. A preparatory school for gentlemen, with several special courses. Science, Literature, Languages, and Mathematics. Large faculty, excellent moral influences, thorough instruction, with superior accommodations. Winter Term begins Dec. 1st. Address for Catalogue, Rev. D. C. KNOWLES, D. D., President, Tilton, N. H.

Rheumatism
We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.
"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.
"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.
Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book and sample FREE.

Hood's Sarsaparilla
Sold by all Druggists. \$1; 50c. for 30c. Made only by C. I. HOOD & Co., Lowell, Mass.

100 Doses One Dollar.

EVERY HOUSEKEEPER SHOULD USE ELECTRO-SILICON
THE BEST POLISH FOR Gold and Silverware.
PRODUCES greatest brilliancy.
REQUIRES least labor.
IS HARMLESS in every respect.
Sold everywhere, and sent, post-paid, on receipt of 15 cents in stamps.

ELECTRO-SILICON
A TRIAL SAMPLE FREE.
THE ELECTRO-SILICON CO., 72 John St., New York.

JAMES PYLE'S
PEARLINE
THE BEST THING KNOWN
WASHING AND BLEACHING
IN HARD OR SOFT, HOT OR COLD WATER.
SAVES LABOR, TIME AND SOAP AMAZINGLY, and gives universal satisfaction.
No family, rich or poor, should be without it. Sold by all Grocers. Beware of imitations. No design to be mistaken. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.

F. M. Holmes Furniture Co.
112 TREMONT ST. (Studio Building).
Bargains in Elegant First-Class Furniture.

THE BOSTON TEACHERS' AGENCY.
Supplies Teachers to Schools, Positions to Teachers. Circular free. E. O. FISKE, 13 Tremont Place, Boston.

EAST GREENWICH ACADEMY.
EAST GREENWICH, R. I.
A College Preparatory School. Complete courses also in Literature, Music, and Art, with First-class Commercial College. Thorough training, home comforts, and parental care. Located on Narragansett Bay, and situated on fine New York City. A large, efficient, and enthusiastic faculty. Winter Term begins November 20, Spring Term March 22. Send for Catalogue. Address: Rev. L. L. Beeman, A. M., Principal.

Lasell Seminary
FOR YOUNG WOMEN.
AUBURNDALE, MASS.
(Ten Miles from Boston).
We aim to continue through school life the influence of robust Christian association and oversight. Believing that such a life is made broader and better by diversion at intervals to other subjects, and to practical interests, we have for ten years combined with a thorough course of study a training in domestic arts, including Cooking, Dress-making, Millinery, Mending, etc.
Mrs. Lincoln, author of "The Boston Cook Book," gives public demonstration and supervises classes in the practical-household through the three years' course including. Other studies, accomplished in homekeeping arts, are enlivened for practical instruction.
To secure place, applications for admission in Sept. 1887, should be made soon.
C. C. BRADGON, Principal.

MAINE WESLEYAN SEMINARY
and Female College.
WINTER TERM BEGINS DEC. 7, SPRING TERM MARCH 15.
Ladies College Course; College Preparatory Course; Normal Course; Junior Seminary Course; Conservatory of Music, with full courses in Piano, Violin, and Voice; Commercial College, with full Business Course and Diploma; Department of Art. Healthful location; best moral influences; expenses light. For Circular address the President.
REV. E. M. SMITH, A. M.

N. E. Conference Seminary
—AND—
Female College, Tilton, N. H.
Location near the lake and mountain region of New Hampshire, and remarkable for healthfulness and beauty of scenery. Three hours from Boston, on direct route to Montreal.
Scientific and Literary Departments. A preparatory school for gentlemen, with several special courses. Science, Literature, Languages, and Mathematics. Large faculty, excellent moral influences, thorough instruction, with superior accommodations. Winter Term begins Dec. 1st. Address for Catalogue, Rev. D. C. KNOWLES, D. D., President, Tilton, N. H.

Rheumatism
We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.
"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.
"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.
Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book and sample FREE.

Hood's Sarsaparilla
Sold by all Druggists. \$1; 5



100

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor creases and discoloration, characteristic of old paper. The left edge of the page is bound, showing the stitching and the inner cover material. The overall tone is a warm, off-white or light beige.

100

[The page contains faint, illegible markings.]

Church News.

MAINE.

Rev. S. T. Record has had a year of marked prosperity at Lisbon. His congregations are large and filled with enthusiasm. He has outgrown his field at Lisbon Village, and organized a class of thirty members at the Falls, where they have rented a hall and have preaching service every Sabbath afternoon. We can look for a good strong Methodist charge in the near future covering these two points about three miles apart.

The jubilee services connected with paying the debt on the Wesley Church, Bath, resulted in about seventy conversions. Sacrifice for God always has fruitage. Bro. Stackpole's pastorate at Bath has been one of his best, and it has been one of the most fruitful of all Bath's pastorates.

Chestnut St. and Congress St., Portland, and Ferry Village churches recently made contributions toward the South Berwick new church, aggregating about \$50. Bro. Tinker is at his post again, and is greeted by large congregations, who hold him in the highest esteem.

Rev. Theo. Gerrish gave his admirable lecture on "What I Saw in the Yellowstone National Park," in the South Berwick course. The lecture combined pleasure and profit. The people were delighted with it, and look forward with interest to the issue of Bro. Gerrish's new book on "Wonderland," which embodies some of the wonders described in the lecture. This will be a grand book for the holidays.

The Leeds circuit are rejoicing over the clearance of their parsonage from the debt. The parsonage was purchased about a year ago, and the society has been tugging away at the debt ever since. The ladies' circle at Keene's Corner paid \$100 toward it. This is doing well.

Rev. Bro. Hart, of Old Orchard, the evangelist, has been holding revival meetings in Oxford, with the most gracious results. The interest continues under the charge of the pastor, Rev. Bro. Buffum.

An interesting social event, in which many of our preachers will be interested, occurred at Lewiston last week. The friends of Bro. and Sister Oaks, who have been identified with Park St. from the formation of its first class and are always held in loving esteem, learning that their fiftieth wedding anniversary was to occur on Monday, arranged a pleasant surprise for the dear old people. A large party of friends gathered at their home in the evening, bringing with them over \$130 and many congratulations as tokens of loving esteem. All the ex-pastors of Park St. Church were invited to be present, and most of them responded by letter. Addresses were made by Rev. Bros. Randall, Farrington, Berry and Libby.

At a citizens' mass meeting, held in the Congregational Church in Kennebec, Sunday, Nov. 28, the Methodist pastor, Rev. Chas. F. Parsons, made a most stirring address against the increasing evils of intemperance in the village. He was followed by each of the clergymen of the place. Meetings have been planned monthly at the different churches.

KENT MAINE.

BANGOR DISTRICT.
P. Fairfield.—The pastor has recently received a good "pounding," and deserves more of the same treatment.

Bangor, Pine St.—Bro. Ladd is in labors abundant. A few weeks since, he held a brief series of extra meetings, which resulted in good to the church.

Mapleton.—A new class has lately been established on a part of this charge. Two persons have recently received baptism, making eighteen that have received the ordinance since Conference.

Dexter.—This society has just expended \$200 in repairs upon its church edifice. Extra meetings are being held, and salvation is expected.

Pittsford.—The pastor is working up the benevolences with good success. Four dollars more than the apportionment are reported in one case. Five of the apportionments are fully met, and the pastor has set his heart upon the same thing for all of them. May he reach the goal!

Norport.—Here, also, the benevolences are receiving due attention. The pastor plans to report his benevolences fully met in every case. Two persons have received baptism since this charge was last reported.

VERMONT.

The Methodist Hymnal has just been introduced at Quebec, and everything is looking up, to the great encouragement of Bro. R. L. Bruce.

Bro. L. L. Beman spent a Sunday recently with his old parishioners at St. Johnsbury. He was on his way to attend to some matters of business at Swanton.

We are sorry to learn that a severe accident happened to Sister Webster, wife of Bro. H. Webster, of Williams-town. She was going down cellar, and just as she reached the top of the stairs she became unconscious and fell to the bottom. She was badly bruised, but we hope will soon be better again. Their son, Alvaro, is also poorly, so that his father filed his appointment at Berlin two weeks ago. It being quarterly meeting at Williams-town, and the presiding elder present, the pastor could be spared. The presiding elder, Bro. J. O. Sherburn, was present, also, at East Brookfield, where he preached and administered the Lord's Supper.

Bro. J. Morse is pushing the work at West Burke as usual. Extra meetings are being held with marked interest.

A wonderful work of grace is blessing the labors of Bro. H. W. Worthen at Richford. Meetings have been held for six consecutive weeks. He has already received seventy on probation, and hopes the number will go up to one hundred. The congregations at the regular services are very large, and the Sunday-school full. Bro. Worthen's pastorate reaches its limit at the close of this year, and these are the circumstances under which he will turn over the work to his successor.

The result of the missionary convention at South Royalton was a subscription of \$80 for the Missionary Society. This is six times more than the contribution of the church, aside from the Sunday-school, last year.

The pastor was made the grateful recipient of a generous donation by his parishioners at West Randolph a few evenings ago. It was a real donation, not to be reckoned in salary.

Bro. W. J. Johnson, of St. Albans, was kept out of his pulpit one Sunday by sore throat, but is better again. He preached the Thanksgiving sermon in the Congregational Church to the united congregations.

The meetings at Wolcott continue with increasing interest. Bro. S. C. Vail has been assisted by Bros. A. B. Riggs, of Underhill, W. H. Hyde, of Morrisville, and others.

Bro. A. B. Blake, of Craftsbury, is holding extra meetings, and a good interest is developed. The presiding elder, Bro. S. Donaldson, assisted him one week most efficiently. Bro. S. B. Brigham, of Hardwick, and others are helping in the work.

Bro. J. H. Winslow, of Alburgh, conducted quarterly meeting services at Georgia a week ago, when Bro. A. W. Ford, the pastor, received eight into the church.

The parishioners of Bro. J. Hamilton at Woodstock held a "harvest festival" last month for the benefit of the pastor and his family, which netted about \$60 in cash, and produce as good as cash.

The contract for finishing the vestries of the church at White River Junction has been made, and the work will proceed at once. The horse-sheds are finished and paid for. They are also, remodeling their heating apparatus, which will be a great improvement. Eight rose for prayers last Sunday evening.

The extra meetings are still in progress at Enosburg Falls. Evangelist McGann held the pastor every evening last week.

The tide is rising at Wolcott. Bro. E. W. Culver, presiding elder, conducted a most profitable quarterly meeting last Saturday and Sunday, and remained through the week to assist the pastor.

Bro. A. W. Ford has been holding extra meetings at North Fairfax for some time, with encouraging results. Bro. Loomis Brigham, a local preacher at St. Albans, preached for him at Georgia last Sunday.

Bro. H. W. Worthen, of Richford, delivers a course of five lectures at Irasburgh this week. Subjects: "Egypt, Its People and Ruins," "Palestine," "Science and the Bible," "Home the Eternal," "Psychology and Mesmerism."

Bro. E. E. Reynolds baptized ten persons at North Theford on a recent Sunday, received them on probation, and received three into the church by letter. Bro. R. Morgan, the presiding elder, spent last week with him in extra meetings.

NEW HAMPSHIRE.

The Free Will Baptist society of Portsmouth, that has had an existence of forty-five years, has never owned its place of worship until now; we mean it has never been out of debt. The pastor, Rev. Mr. Waldron, has worked like a hero for some time past, and a few days ago he announced that the last dollar had been received. There was a time of general rejoicing. The amount raised was \$2,000.

The Methodist Church at Lisbon has fallen heir to \$2,700 from the estate of the late Jehiel Savage.

Rev. M. V. B. Knox took occasion on a recent Sabbath to rebuke the impurities in the late election, some of which came to the surface in his town. From the newspaper reports, we judge it to have been a well-deserved rebuke, well administered.

At this early day the winter storms have to have impeded the travel of the itinerant. Presiding Elder Norris was kept from East Haverhill the early part of November by a severe snowstorm.

Rev. D. J. Smith was injured, a few nights since, by falling into a ditch, while leading his horse in the dark.

Chaplain McCabe has appealed to the secretaries of the Conference missionary societies of the church to help him in raising the million for next year by collections alone. He wants a great Easter offering from the Sunday-schools. A circular letter soon to come will explain it all.

OBITUARIES.

[All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number twenty cents is charged.]

WARREN S. BUTLER was born in New Veneau, Me., July 28, 1821, and died in Lewiston, Maine, Oct. 9, 1886.

Brother Butler was a member of the Methodist Church from his early manhood. He was one of the organizers of Hammond Street Church, of which he was a member when he died. He has always been one of its most earnest and able workers, and immediately took his place in the church. He was a great sufferer, especially the last two weeks of his life, but until it all he was resigned and happy. A few days before his death, he called in several of his unconverted friends and told how precious Jesus was to him. One of them, who was with him, said he had seen more to convince her of the reality of religion in his sick-room than ever before. When asked if it was all

right with him, he replied, "Yes, it is all right. Praise the Lord! I do not have to pray for Jesus to come now. He is right here with me." During one of his resting spells, when it was thought he was sleeping, he faintly said: "I'm going, going," and when asked where he was going, he answered and said: "Why, I'm going home, going up higher, to heaven." Again, on another day, he said: "Why? Am I here? I thought I was in heaven." And soon he was, for the angels carried him to that "house not made with hands eternal in the heavens." He leaves a widow, a son now in Germany studying for the ministry, and a daughter in Boston. They have the prayers and earnest sympathy of the entire church.

C. L. L.

Mrs. BETTEY HARMON, of Unity, Me., left the church militant to join the church triumphant, July 3, 1886, aged 79 years.

Sister Harmon was a worthy member of the Methodist Episcopal Church for over forty years. Her home was a welcome home for presiding elders and preachers during her husband's life (who passed away some twelve years ago), as also with reading with her. Sister Harmon, who was always a devoted follower of Christ, a cordial welcome. She died in peace, rejoicing in the thought of meeting the redeemed through, with Christ to dwell forever.

S. H. BEALE.

Mrs. SARAH P. KIRWIN, wife of Mr. Barton C. Kirwin, died in Griswold, Ct., Oct. 19, 1886, aged 68 years.

At the age of fourteen, under the labors of Rev. John Lejour, she became a Christian, and in these more than fifty years it may truthfully be said of her that she grew in grace and in the knowledge of her Lord and Saviour Jesus Christ. She was endowed with nature with a strong and active mind, and by grace with a earnest, devoted love for Christ and His church, and great joy in religious reading and meditation, and thus became an intelligent Christian. She had ample opportunity—her sickness being lingering—to think of the changes life was making, and anxious that in death as in her life she might glorify her blessed Master. This desire was so great that the intensity of her prayer for her Savior became the all-ruling prayer of her heart, and she expressed the wish that a portion of that prayer—And now, O Father, Thou art with me. With thee I am, and might be used by her pastor at her funeral service. The desire of her heart was granted, and her death was a complete triumph.

She leaves a husband, two sons, dear relatives, and a large circle of friends who cherish her memory and will profit by her earnest, devoted life.

SAMUEL FERNALD died in Kittery, Me., Oct. 14, 1886, aged 73 years and 6 months.

He was the son of the late Mary and Mary Fernald, and grandson of Mark and Mary Fernald. He was converted at twenty, and united with the First Methodist Episcopal Church in this town, of which he continued an honored and faithful member until called to a higher service in heaven. He was a man of rare decision of character, who made no compromise in anything that was evil in his tendency. He was a Methodist of the primitive and stalwart kind, and for fifty-three years he was a faithful member of the church, and his Christian character was universally acknowledged. He was unassuming, but there was the constant flow of the deep waters of love to God and man. He thoroughly believed in the doctrines and polity of Methodism, and the itinerant always found a welcome in his home. He was cheerful, but never trifling; he therefore brought no reproach upon the cause of Christ. The loss of his two promising sons, who were well educated and heavily upon him, yet his strong will, aided by the grace of God, enabled him to wear a smiling face for the sake of his dear wife and remaining children.

His last sickness was of only a few days' duration, but his work was done, and he triumphantly entered into rest. He has left behind him a wife and children, but they are comforted with the blessed fact that he is beyond the reach of care and pain, and in the "sweet by and by" they shall meet where there will be no sorrow, and they shall never part.

F. GROVENOR.

Mrs. ELISE SARGENT FORBUSH, wife of Henry W. Forbush, of Philadelphia, was born in Allenstown, N. H., Oct. 16, 1831, and died at Epping, Sept. 1, 1886.

Mrs. Forbush was converted when a student at our Conference Seminary at Tilton, N. H., from which institution she graduated in the class of 1857, with high standing and honors. She was baptized, thereby professing, publicly, her faith in the Lord Jesus Christ as her Savior. She never connected herself with any branch of the church, but always maintained a most exemplary Christian character and deportment, and was greatly attached to the M. E. Church and deeply interested in its prosperity. Her whole life was identified with it. As a teacher she was eminently successful and popular. As a wife she was devoted and faithful; her married life was a very happy one, and by her unselfish and cheerful spirit, her amiable and excellent traits of character, she greatly endeared herself to the man of her choice, now so sadly bereaved. Three sisters mourn her loss, viz.: one the wife of Rev. H. H. Hartwell, Mrs. William E. Head, and Mrs. N. B. Emery; also two brothers—Philip and Warren Sargent—all residents of Suncook and vicinity. All these, and their companions, were present to attend to her last illness, and to witness her peaceful and triumphant departure from earth to her reward in heaven. Her funeral services were held at Mr. Warren Sargent's, and conducted by Rev. J. Cairns and Rev. C. M. Dinmore, a former pastor, who had known her for many years. A large number of friends were present, and she had upon her friends and all who were privileged to share her acquaintance.

D.

Hardly a week passes without the mention by the newspapers of sudden deaths, and of late the alarming frequency of the statement that death was caused by rheumatism or neuralgia of the heart cannot fail to have been noticed. In all probability many deaths attributed to heart disease are caused by these terrible diseases, which are far more dangerous than is generally considered. Is there any positive cure? The best answer to such a question is given by those who have been cured by the use of Athlaphoras.

Marblehead, Mass., May 10, 1886.

I am 75 years old, and have never been subject to rheumatism until the winter of 1884, when it commenced in my shoulders and arms; the pain was such that for many nights I could get little or no sleep. The various "liniments" were all tried with no relief, and finally, seeing Athlaphoras advertised I concluded to give it a trial, not however, having much faith that it would do me any good. Less than half a bottle was taken when, to my surprise, I found the pain all gone, and I did not trouble me since. I have come to the conclusion that the disease should be treated internally and not by outward applications, and shall take every opportunity of speaking a good word for Athlaphoras. Mr. C. D. Hunter, the druggist of whom I procured this medicine, has referred several parties to me and he will also testify to my appreciation of it.

LYMAN G. STEVENS.

Chelsea, Mass., Feb. 9, 1886.

After being confined to the house three weeks with rheumatism, knee joints swelled and back lame, I was induced to try Athlaphoras. I bought and used one bottle and was entirely cured.

CHARLES H. TAYLOR, 75 Williams St.

Every druggist should keep Athlaphoras and Athlaphoras Pills, but where they cannot be bought of the druggist the Athlaphoras Co., 112 Wall St., New York, will send either (carriage paid), on receipt of regular price, which is \$1.00 per bottle for Athlaphoras and 50c. for Pills.

For liver and kidney diseases, dyspepsia, indigestion, weakness, nervous debility, diseases of women, constipation, headache, impure blood, etc., Athlaphoras Pills are unequalled.

Look Out
for the
Youth's Companion
\$1500 Prize Serial

To begin Jan. 1st in Eight Chapters—Illustrated.
"BLIND BROTHER."
A Tale of the Pennsylvania Mines.
Two Millions of People Will Read It.
The Companion is published weekly. Price, \$1.75 a Year. Specimen copies free. Please mention this paper.
Address PERRY MASON & CO., 41 Temple Place, Boston, Mass.

"I owe my Restoration to Health and Beauty to the CUTICURA REMEDIES"
DISFIGURING HUMORS, Humiliating Eruptions, itching Tortures, Eczema, Psoriasis, Scrofula and Infantine Humors cured by the CUTICURA REMEDIES.
CUTICURA RESOLVENT, the new blood purifier, cleanses the blood and purifies the impurities, and poisonous elements, and removes the cause. CUTICURA, the great Skin Cure, instantly alleviates itching and inflammation, clears the Skin and Scalp, heals Ulcers and restores the Hair.
CUTICURA SOAP, an exquisite Skin Beautifier in independent use for all Skin Diseases, Eruptions, Skin Blemishes, Chapped and Itchy Skin. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RESOLVENT, \$1. Prepared by the FOTTER DRUG AND CHEMICAL CO., Boston, Mass.

"THE GLADDEST DAY OF ALL THE YEAR."
Christmas Comes gain!
And we announce (as we have for so many Christmas seasons past), our new publications, written expressly for the glad time that brings joy to all Christians. We advise S. Teachers and others interested to send for our Descriptive Catalogue of New Christmas Music for Juveniles. We take pleasure also in recommending the following:

Caught Napping. Christmas Operetta, by Leo R. Lewis. Price 30c. A new piece, bristling of fun and pretty melody.

King Winter. Christmas Cantata, by L. O. Emerson. Price 30c. A delightful new cantata by a veteran author. Just the thing for a Sunday School.

A Song of the Christ. Sunday School Cantata, by H. P. Sawyer. Price 12c. Consists of Songs, Carols and Responsive Reading.

The Birthday of our Lord. Sunday School Cantata, by H. P. Sawyer. Price 12c. Consists of Songs, Carols and Responsive Reading. Sent by mail for retail price.

OLIVER DITSON & CO.,
440 & 451 Washington St., Boston.
Send to JOHN C. HAYNES & CO., Boston (branch house of O. Ditson & Co.) for grand illustrated Catalogue of all Musical Instruments, Strings and Trimmings.

A Delightful Winter Trip!
MUSIC ALL THE WAY!

SANTA CLAUS' HOME
or, The Christmas Excursion.
THE NEW CANTATA FOR CHRISTMAS TIME, by Dr. W. H. DOANE.

Full of pretty songs, Duets and Choruses, interspersed with humorous dialogues. One of the most charming Cantatas ever written. Can be quickly learned and cheaply gotten up. It will afford a delightful and profitable source of amusement. Sent on receipt of 25c. The Christmas Service No. 9. Promised One. A superior and entirely new Service for Sunday and Song by Rev. ROBERT LOWMY. The Selections are admirable, and the songs have all been written for the present season. 40 pp. Price, 84c per 100; 5c. each by Mail.

Christmas Annual No. 17.—Contains beautiful songs, carols, and stories for children. Price, 84c per 100; 5c. each by Mail. Send for full Catalogue sent on request.

BIGLOW & MAIN, 75 East 5th St., New York.
Chicago House, 81 Randolph St.
JAMES P. MAJORS, Boston, Mass.

A Common Cold
Is often the beginning of serious affections of the Throat, Bronchial Tubes, and Lungs. Therefore, the importance of early and effective treatment cannot be overestimated. Ayer's Cherry Pectoral may always be relied upon for the speedy cure of a Cold or Cough.

Last January I was attacked with a severe Cold, which, by neglect and frequent exposures, became worse, finally settling on my lungs. A terrible cough soon followed, accompanied by pains in the chest, from which I suffered intensely. After trying various remedies, without obtaining relief, I commenced taking Ayer's Cherry Pectoral, and was

Speedily Cured.
I am satisfied that this remedy saved my life.—Juo. Webster, Pawtucket, R. I.

I contracted a severe cold, which suddenly developed into Pneumonia, presenting dangerous and obstinate symptoms. My physician at once ordered the use of Ayer's Cherry Pectoral. The instructions were followed, and the result was a rapid and permanent cure.—H. E. Simpson, Rogers Prairie, Texas.

Two years ago I suffered from a severe Cold which settled on my lungs. I consulted various physicians, and took the medicines they prescribed, but received only temporary relief. A friend induced me to try Ayer's Cherry Pectoral. After taking two bottles of this medicine I was cured. Since then I have given the Pectoral to my children, and consider it

The Best Remedy
for Colds, Coughs, and All Throat and Lung diseases, ever used in my family.—Robert Vanderpool, Medville, Pa.

Some time ago I took a slight Cold, which, being neglected, grew worse, and finally settled on my lungs. I had a hacking cough, and was very weak. Those who knew me best considered my life to be in great danger. I concluded to suffer until I commenced using Ayer's Cherry Pectoral. Less than one bottle of this valuable medicine cured me, and I feel that I owe the preservation of my life to its curative powers.—Mrs. Ann Lockwood, Akron, New York.

Ayer's Cherry Pectoral is considered, here, the one great remedy for all diseases of the throat and lungs, and is more in demand than any other medicine of its class.—J. F. Roberts, Macclalla, Ark.

Ayer's Cherry Pectoral,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price 50c. per bottle, 5c. each.

WIESBADEN TABLE SAUCE.
The most delicious in flavor; appetizing in effect; and by liberal use enables Dyspeptics to eat meat and hearty food without injurious results. For Sale by all Grocers.

THE VERY BEST Church Light.
OIL GAS OR ELECTRIC.
Over one hundred styles.
Wheeler Reflectors and Reflecting Chandeliers.
For every conceivable use. Catalogue sent on request. Address: WHEELER REFLECTOR CO., 200 Washington St., Boston, Mass. Chicago, Ill.

WHEELER REFLECTOR CO.
THE STRONGEST AND BEST WHEEL MADE

WHY

Should every one interested in New England Rural Life subscribe for the NEW ENGLAND FARMER?

1. Because its Agricultural Editor is a practical farmer and an agreeable writer.
2. Because its own's Interest Editor is a practical housekeeper.
3. Because its corps of correspondents include the best writers on the topics treated of.
4. Because it neglects no department of farm or garden interest.
5. Because it has a good story and miscellaneous department every week.
6. Because of its general ability, including temperance, educational and news features.
7. Because it has the best market reports.
8. Because it has no competitor in trustworthiness and reliability.

\$2.00 per year, samples free.—Trial trip 4 months for 50 cents.

Address, NEW ENGLAND FARMER 34 Merchants Row, Boston.

7% Net Semi-annual First Mortgage Loans. On Improved farms in North Western Ohio. Interest payable March 1st and Sept. 1st, each year.

No risk. No loss. No cost. All collected and returned without expense. Securities worth, in a case of default, the loan, and guaranteed. I have had over 10 years' experience. Have invested over \$10,000 without the loss of a cent. Try me. I will send you a special prospectus to Indiana, National Bank, Delaware, Ohio; also, Alonzo S. Wood, Boston, Mass. Write or call and examine securities. Address, CHARLES E. BRINSON, Mortgage Loans and Real Estate, Box 457 Delaware, Ohio.

FARM MORTGAGES
Paying 7 per cent. (guaranteed at 6 per cent. if preferred), negotiated by the Iowa Mortgage Co. of Hartford, Conn., one of the most careful and conservative companies in the business, supplied with full information and references furnished on application.

J. F. ANDERSON & SON, Bankers, and Agents for the I. A. MORTGAGE CO., 50 Congress St., Boston.

6% 7% 8%
The American Investment Company, of Emmet, Iowa, with a paid up capital of \$100,000, has for sale, on easy terms, both principal and interest fully guaranteed. All principal and interest fully guaranteed. All principal and interest fully guaranteed.

Equitable MORTGAGE COMPANY.
CAPITAL - \$600,000
DEBENTURES
Guaranteed Farm Mortgages
OFFICES: NEW YORK, 25 Broadway; BOSTON, 25 State St.; CHICAGO, 111 N. La Salle St.; ST. LOUIS, 111 N. 3rd St.; KANSAS CITY, 111 N. 3rd St.; DENVER, 111 N. 3rd St.; SALT LAKE CITY, 111 N. 3rd St.; PORTLAND, 111 N. 3rd St.; SEATTLE, 111 N. 3rd St.; SPOKANE, 111 N. 3rd St.; BUTTE, 111 N. 3rd St.; SIOUX FALLS, 111 N. 3rd St.; YOUNG STONE, 111 N. 3rd St.; MILWAUKEE, 111 N. 3rd St.; OMAHA, 111 N. 3rd St.; LINCOLN, 111 N. 3rd St.; SIOUX CITY, 111 N. 3rd St.; IOWA CITY, 111 N. 3rd St.; DES MOINES, 111 N. 3rd St.; CINCINNATI, 111 N. 3rd St.; CLEVELAND, 111 N. 3rd St.; PITTSBURGH, 111 N. 3rd St.; PHILADELPHIA, 111 N. 3rd St.; BALTIMORE, 111 N. 3rd St.; WASHINGTON, 111 N. 3rd St.; NEW YORK, 111 N. 3rd St.; BOSTON, 111 N. 3rd St.; CHICAGO, 111 N. 3rd St.; ST. LOUIS, 111 N. 3rd St.; KANSAS CITY, 111 N. 3rd St.; DENVER, 111 N. 3rd St.; SALT LAKE CITY, 111 N. 3rd St.; PORTLAND, 111 N. 3rd St.; SEATTLE, 111 N. 3rd St.; SPOKANE, 111 N. 3rd St.; BUTTE, 111 N. 3rd St.; SIOUX FALLS, 111 N. 3rd St.; YOUNG STONE, 111 N. 3rd St.; MILWAUKEE, 111 N. 3rd St.; OMAHA, 111 N. 3rd St.; LINCOLN, 111 N. 3rd St.; SIOUX CITY, 111 N. 3rd St.; IOWA CITY, 111 N. 3rd St.; DES MOINES, 111 N. 3rd St.; CINCINNATI, 111 N. 3rd St.; CLEVELAND, 111 N. 3rd St.; PITTSBURGH, 111 N. 3rd St.; PHILADELPHIA, 111 N. 3rd St.; BALTIMORE, 111 N. 3rd St.; WASHINGTON, 111 N. 3rd St.; NEW YORK, 111 N. 3rd St.; BOSTON, 111 N. 3rd St.; CHICAGO, 111 N. 3rd St.; ST. LOUIS, 111 N. 3rd St.; KANSAS CITY, 111 N. 3rd St.; DENVER, 111 N. 3rd St.; SALT LAKE CITY, 111 N. 3rd St.; PORTLAND, 111 N. 3rd St.; SEATTLE, 111 N. 3rd St.; SPOKANE, 111 N. 3rd St.; BUTTE, 111 N. 3rd St.; SIOUX FALLS, 111 N. 3rd St.; YOUNG STONE, 111 N. 3rd St.; MILWAUKEE, 111 N. 3rd St.; OMAHA, 111 N. 3rd St.; LINCOLN, 111 N. 3rd St.; SIOUX CITY, 111 N. 3rd St.; IOWA CITY, 111 N. 3rd St.; DES MOINES, 111 N. 3rd St.; CINCINNATI, 111 N. 3rd St.; CLEVELAND, 111 N. 3rd St.; PITTSBURGH, 111 N. 3rd St.; PHILADELPHIA, 111 N. 3rd St.; BALTIMORE, 111 N. 3rd St.; WASHINGTON, 111 N. 3rd St.; NEW YORK, 111 N. 3rd St.; BOSTON, 111 N. 3rd St.; CHICAGO, 111 N. 3rd St.; ST. LOUIS, 111 N. 3rd St.; KANSAS CITY, 111 N. 3rd St.; DENVER, 111 N. 3rd St.; SALT LAKE CITY, 111 N. 3rd St.; PORTLAND, 111 N. 3rd St.; SEATTLE, 111 N. 3rd St.; SPOKANE, 111 N. 3rd St.; BUTTE, 111 N. 3rd St.; SIOUX FALLS, 111 N. 3rd St.; YOUNG STONE, 111 N. 3rd St.; MILWAUKEE, 111 N. 3rd St.; OMAHA, 111 N. 3rd St.; LINCOLN, 111 N. 3rd St.; SIOUX CITY, 111 N. 3rd St.; IOWA CITY, 111 N. 3rd St.; DES MOINES, 111 N. 3rd St.; CINCINNATI, 111 N. 3rd St.; CLEVELAND, 111 N. 3rd St.; PITTSBURGH, 111 N. 3rd St.; PHILADELPHIA, 111 N. 3rd St.; BALTIMORE, 111 N. 3rd St.; WASHINGTON, 111 N. 3rd St.; NEW YORK, 111 N. 3rd St.; BOSTON, 111 N. 3rd St.; CHICAGO, 111 N. 3rd St.; ST. LOUIS, 111 N. 3rd St.; KANSAS CITY, 111 N. 3rd St.; DENVER, 111 N. 3rd St.; SALT LAKE CITY, 111 N. 3rd St.; PORTLAND, 111 N. 3rd St.; SEATTLE, 111 N. 3rd St.; SPOKANE, 111 N. 3rd St.; BUTTE, 111 N. 3rd St.; SIOUX FALLS, 111 N. 3rd St.; YOUNG STONE, 111 N. 3rd St.; MILWAUKEE, 111 N. 3rd St.; OMAHA, 111 N. 3rd St.; LINCOLN, 111 N. 3rd St.; SIOUX CITY, 111 N. 3rd St.; IOWA CITY, 111 N. 3rd St.; DES MOINES, 111 N. 3rd St.; CINCINNATI, 111 N. 3rd

